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Koliadky and *Shchedrivky* of Bukovyna:

Ukrainian Winter Cycle Songs

by

Phyllis Rose Basaraba ©

A thesis submitted to the Faculty of Graduate Studies and Research in partial fulfillment of the requirements for the degree of Master of Arts

in

Ukrainian Folklore

Department of Modern Languages and Cultural Studies

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled *Koliadky* and *Shchedrivky* of Bukovyna: Ukrainian Winter Cycle Songs submitted by Phyllis Rose Basaraba in partial fulfillment of the requirements for the degree of Master of Arts.

January 28th, 2002

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George Kotovych
Dr. George Kotovych

Abstract

Between the years 1994 and January 2001 I traveled to Western Ukraine during the Christmas holidays to record *koliadky* (carols) and *shchedrivky* (Epiphany songs) from six groups of village people. I collected approximately 120 carols and had melodies transcribed to them. I also translated all the texts into English. Carols are part of the traditional Ukrainian winter folksong cycle whose main function was first to glorify the master of the house and his family and secondly bestow wishes on them.

The type of genre that I chose for my thesis is known as oral literature meaning that the songs (carols) were preserved in the memory of the people and continued for a long time from generation to generation. Such creations had a large number of variants due to the individual person who created these verses or prose.

I classified my carols into three main groups: religious, semi-religious and secular (of a worldly nature). The results were that 62 % of my carols were religious/semi-religious and 38 % were secular. These results contrast largely with the approach taken 100 years ago by the scholars of Ukraine who published only secular carols and did not consider the religious ones.

Acknowledgement

My sincere thanks and appreciation to Mykola Floreskii, a rural busdriver from the village of Verkhni Stanivtsi, Kitmans'kyi raion, Chernivets'ka oblast', Ukraine who parted with his map of the region and presented it to me in 1997. I am grateful that I could use it now in this thesis to show the villages where I recorded my carols.

Dedication

I dedicate my thesis firstly to my son Brad who challenged me to use my creative skills and who encouraged me to persevere in my project; to the singers in Ukraine for their dedication for preserving in their memories the carols that their forefathers had sung to them and then sharing them with me. The singers have left a part of their soul and a treasured legacy in this thesis. I also dedicate this thesis to my parents and grandparents who passed on to me the fondness for carols and to all my many relatives and friends in Western Ukraine for their gracious hospitality and for their *pidtrymku* (support) in my research project in gathering their folklore and then bringing it back here to Western Canada.

With sincere gratefulness I dedicate my thesis to my professor and supervisor Dr. Bohdan Medwidsky, who daily spent the past Christmas holidays with me in editing my project and carol collection.

Lastly, this thesis is dedicated to all the Ukrainian immigrants in Canada and all their descendents; may they be assured as a Christmas greeting card of Halyna Kotovych's collection says: "The charm of Christmas in Ukraine will not abate, *koliadky* and *shchedrivky* will resound throughout as the dearest treasure, totally imperishable; they will live among our people forever!"

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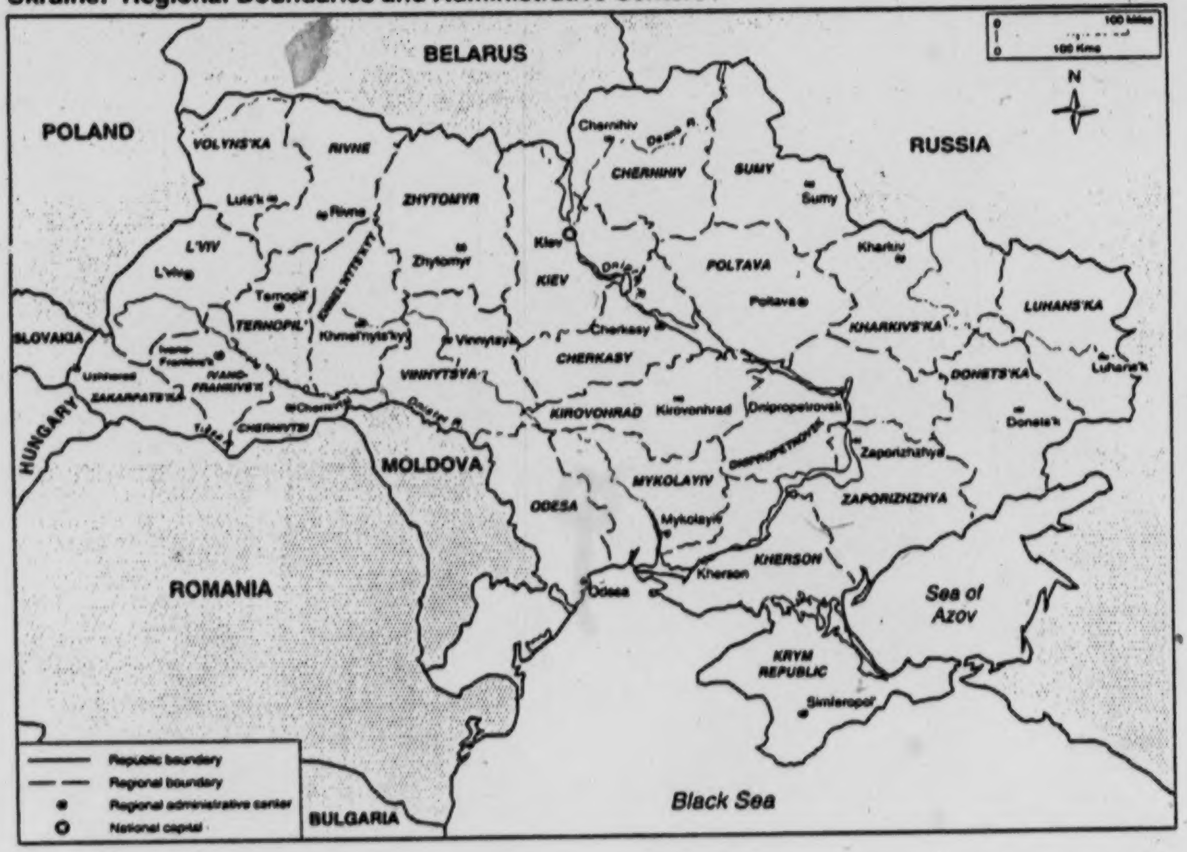
Ukraine: Regional Boundaries and Administrative Centers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L'VIV
L'viv
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TERNOPIL'
KHMEL'NYTS'KYY
Khmel'nyts'kyy
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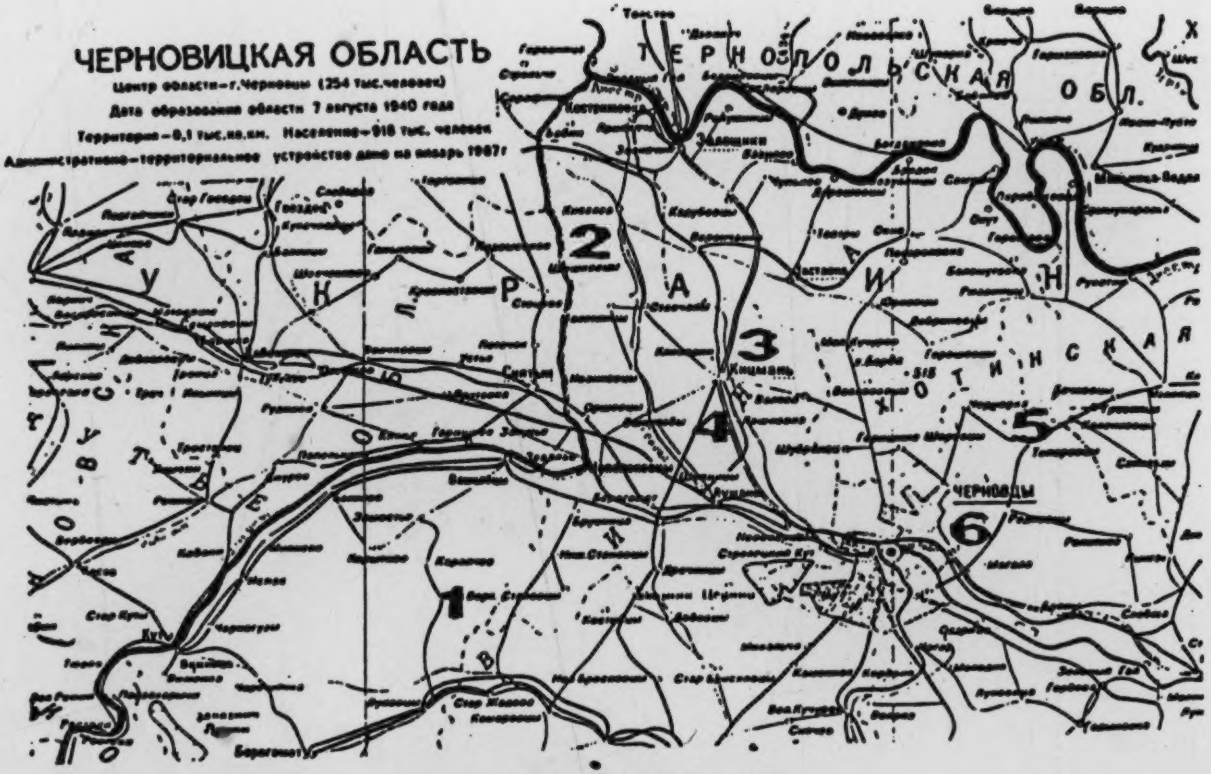
ЧЕРНОВИЦКАЯ ОБЛАСТЬ
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Дата образования области 7 августа 1940 года
Территория–8,1 тыс.кв.км. Население–918 тыс. человек
Административно–территориальное устройство дано на январь 1987г
ТЕРНОПОЛЬСКАЯ ОБЛ.
ЧЕРНОВЦЫ
Кицмань
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"Map is printed in Russian"

I collected *koliadky* and *shchedrivky* from the following villages: # 1. Verkhni Stanivtsi , # 2. Shyshkivtsi, # 4. Lashkivka, and # 5. Toporivtsi from January 1994 to January 2001. # 3. is Kitsman' # 6. is Chernivtsi

Chapter 1 Introduction

Не згасне чар Різдва на Україні,
Лунатимуть колядки й щедрівки,
Як скарби найдорожчі і нетлінні,
Вони в народі житимуть віки![1]

In January 1994 I was fortunate to celebrate my first Ukrainian Christmas (according to the Julian calendar) with my relatives in the villages in the oblast' of Chernivtsi in Western Ukraine. This experience left me with a very favourable impression. I brought back recordings on audiocassettes and videocassettes of all of the festivities and traditions. Little did I know that these *koliadky* (carols) would become the focus of more research and eventually the main thrust of my thesis.

As a graduate student, I traveled to Ukraine in January 1997 during the Christmas holidays to do research on the rituals of Ukrainian Christmas Eve (*Sviatyi Vechir*) in the villages. The significance of this excursion was that a Canadian graduate student of Ukrainian folklore was able to travel freely to Ukraine and openly do research on her topic of interest without any hindrances. This time I was more skillful in recording the traditional events of the Ukrainian winter cycle. Not only did I gather material on the *Sviatyi Vechir* customs, but I also focused on *koliadky* which had continued to intrigue me in the same manner as in 1994. From Western Ukraine I brought not only Christmas Eve traditions and customs, but also a whole corpus of *koliadky* and *shchedrivky* (Epiphany carols) of the Ukrainian Christmas cycle.

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[1] From a Ukrainian Christmas greeting card from the collection of H. Kotovych. Translation: The charm of Christmas in Ukraine will not abate, *koliadky* and *shchedrivky* will resound throughout, as the dearest treasure, totally imperishable, they will live among our people forever! will resound throughout, as the dearest treasure, totally imperishable, they will live among our people forever!

I gathered and recorded approximately one hundred and twenty carols over the course of seven years (January 1994 to January 2001) from six groups of singers from four different villages in the oblast' of Chernivtsi.[2] The carols were collected during the three main events of the Christmas festivities.

The type of folklore which I collected and compiled was done among the Ukrainian village folk. According to Lindahl's definition, "folklore is a cultural process where the folk culture is developed and shared by an ethnic group, usually transmitted by face-to-face interaction and imitation and changed over time. Folk culture transmission is informal and unofficial in comparison to academic culture which is formal" (Lindahl, 1979: v - vi).

Filiaret Kolessa's book, *Ukrains'ka usna slovesnist'*, first published in L'viv in 1938 further clarifies the delineation of folklore and is applicable to my fieldwork research. Kolessa says that "oral literature appeared before the development of the written form; verses and prose were preserved in the memory of the folk masses and continued for a long time from generation to generation. Such creations of oral literature were anonymous and passed over into the oral tradition. They were adapted to the style and spirit of the folk poetry with a large number of variants due to the influence of individual persons who created them. However, they were preserved in a fluid form allowing for improvisation. Oral literature belongs almost exclusively to the village or peasant life. It draws its stereotypes from the village life, circumstances, events, and conditions" (Kolessa [1938] 1983: 3 - 4).

For my research I drew information from several prominent Ukrainian scholars and ethnographers. One of them, Volodymyr Shukhevych, collected, grouped and analyzed the carols among Hutsul people villages in the Carpathian Mountains in south- west Ukraine in the late 19th century. In his fourth volume

---

[2] Chernivtsi is the central administrative city of the oblast' with a population of 240,000. (2001).

"*Hutsul'shchyna*" (1904) dealing with *koliadky*, Shukhevych describes the whole Christmas (*Rizdvo*) festivities from the start of caroling on Christmas Eve to the Feast of Epiphany (Iordan).

Shukhevych, who recorded all the customs, traditions, oral folk literature of the Hutsuls, made his observations so vivid and alive that one can not only be a reader and gain information from his writings, but also feel as a participant dating back to almost one hundred years did. Shukhevych states "that *koliadky* and all ritual songs date back to the earliest formation of folk songs, thus conserve ancient structures and melodies" (Shukhevych 1904:22).

Shukhevych explains that, "on Christmas day in church, a church elder chooses a *bereza*, who leads the group of carolers, about six to ten men. Several groups are formed to go throughout the villages. One caroler plays a violin and another plays the *trembita* (a type of Alpan horn.) They also have a "horse" a village "duffer" comically dressed who will be laughed at. They each select dancers who carry an axe with a long handle called a *toporets*. A moneybox, cross and some bells are borrowed from the church for the carolers, as well as a large bell for the *bereza* (Shukhevych 1904: 17).

When all the groups of carolers have sung their last carol, they return to the church elder's home where they still carol and reminisce about their experiences. They bring many *kolachi* (plaited bread) and salted pork fat that they have received. Gifts are divided or sold, with proceeds going to the church. Money that was collected is turned over to the church. All the *kolachi* and bread are divided among the carolers. In some instances each caroler received twenty *kolachi*. The caroling goes on from Christmas to the New Year, January 14th (Shukhevych 1904:192).

Shukhevych had numerous people assist him in his project. He names the collectors and the villages from where these carols were sung. He compiled the carols in an orderly manner for whom they were sung: the priests, the master of the house and his wife, the young lads and maidens, the children, the widows and the deceased.

He further states " every carol ends with 'good wishes' depending on the person to whom the carol is sung" (Shukhevych 1904:20). From his collection of Hutsul carols, Shukhevych lists those that are complete, and for comparison includes some variants of these carols. Shukhevych mentions that he does not list church carols (Shukhevych 1904: 19).

At about the same time that Shukhevych did his work, Volodymyr Hnatiuk carried out a similar research among the Hutsuls in the Carpathian Mountains. Hnatiuk remarked that after studying all the carols that were published by various authors in the 19th century, he was convinced that the carols of the Boiko and Hutsul region of the Carpathian Mountains in south-west Ukraine were the best, in that the texts were recorded in their entirety. He added, "it was important that these *koliadky* be published for their preservation" (Hnatiuk 1914: iv).

Hnatiuk's published two volumes of *Koliadky* and *shchedrivky* in L'viv in 1914. Some of his carols are set to melody. Hnatiuk, just as Shukhevych, had numerous people help with the collection of carols among the Hutsul people. Hnatiuk had a total of one hundred and eighteen people gather material for him (Hnatiuk 1914: vii - xiv).

Hnatiuk says that, " *koliadky* and *shchedrivky* are generally divided into two groups when published by scholars however he considers that the terms are equivalent (Hnatiuk 1914: v). In his volumes he listed many variants of a carol with similar texts, and these he classified as (A), (B), (C), and so on. He also grouped the carols as to whom they were being sung: the priests, the master of the house and his wife, the young lads and maidens and the elderly. Petro Shekeryk-Donykiv, who played the role of a *bereza,* writes a foreword in Hnatiuk's first volume a descriptive account of caroling among the Hutsuls. He concludes by saying that money collected from these people was then turned over to the church in that village (Shekeryk-Donykiv 1914: xv - xxxiv).

Hnatiuk just like Shukhevych does not include religious carols in his publication. Iatsenko comments about Volodymyr Hnatiuk's interesting idea about carols with Christian elements, "saying that almost all are not based on the canonical (church) sources but are apocryphal stories based on religious events. Their spirit is just as different as heaven is from earth, and that these carols are the creative works of church writers of the XVII - XVIII century" (Iatsenko 1966: 26).

Iatsenko further comments about Hnatiuk's carol collection, saying, " that this genre of carols is a depiction of, and largely connected with daily village folk life. From the carols we are able to know the occupation of the master of the household, his wife, their house and yard, food, drink, musical instruments and the outside buildings, about domestic and wild animals. Among these type of carols we also find those which give witness to historical events and to their origin in the Kyivan-Rus' period (800 - 1200 AD). Included in this epoch are carols of hunting with falcons, a fight between a military captain and his companion and about the Turkish attacks. Hnatiuk calls this grouping - historical carols" (Iatsenko 1966: 25).

Iatsenko further notes that "the most ancient carols are those which reflect the animistic folk phenomenon and pagan beliefs (speaking with animals, comparing the master of the house with the moon, his wife with the sun, the children with the stars, the arrival of the heavenly lights' spontaneous visits to the master of the house" (Iatsenko 1966: 26).

Iatsenko also mentions that, " in the text of a complete carol there always is short refrain such as "*Oi, dai Bozh* (O, may God grant it), "*Shchedryi vechir, dobryi vechir*" (Bountiful evening, good evening) (Iatsenko 1966: 27). This feature of a short refrain is found quite often my carols, although in other carols the words may differ. The following is an example: Ivanchak's carol *Tam nad kyrntsyv,* (There over the spring) carol number 6 on page 112, the refrain is"*V nediliu rano, zelene vyno sadzhene*", (On early Sunday morning green wine is being planted).

Filiaret Kolessa gives a very extensive description of all the Ukrainian folklore genres and devotes a section in his book to *koliadky* and *shchedrivky.* Kolessa groups this collection of carols into five main subgroups. He also had melodies transcribed to these carols. Kolessa points out that " *koliadky* are laudatory, exalting songs. They were connected with the old winter festival cycle, which presently is concentrated on *Rizdvo* and are then carried on to the New Year, January 14 and continued up to the evening of the Feast of Epiphany, January 18th." He also points out their earlier connection with the Easter Holidays (Kolessa [1938] 1983:37).

Just as earlier stated by Shukhevych and Hnatiuk, Kolessa also says that "the carols are clearly sung directly to specific people such as: the master of the house or his wife or his children, and to the young lad or young maiden. They become heroes or heroines, and there is provision in the contents of the carol where a lad or maiden's name may be specified" (Kolessa [1938] 1983: 41).

As mentioned above Kolessa notes that "the contents of the carols and *shchedrivky* reveal that they take place not only in winter but also sometimes at the beginning of spring. Very often the carols refer to plowing and sowing and tending the vineyard." Kolessa attributes the spring plowing and sowing songs to the fact that long ago in Ukraine the New Year began in the month of March (Kolessa [1938] 1983:38).

Kolessa goes on to explain that "Potebnia, a Ukrainian scholar, wrote on the development and creation of carols and drew the conclusion that the old songs were connected with the New Year at spring time which began in March. Later on, under the influence of Christianity, all the New Year rituals along with their songs carried over into the winter cycle festivities that were combined with the winter solstice." (Kolessa [1938] 1983: 38).

Kolessa also mentions that "the many centuries of the development of '*koliadky*' give witness to a 'stratification' of themes: echoes of pagan beliefs are found in some carols; in another group, pagan beliefs are interwoven with the Christian worldview: stereotypes of biblical stories and legends. Many carols reflect the quiet agricultural life and the village environment; others echo history with military battles and reference to soldiers '*druzhynnyky*'"[3] (Kolessa [1938] 1983: 48).

Kolessa considers carols not to take central to Ukrainian folksong. "This group embraces a great number of evangelical and apocryphal stories about the torture, death and resurrection of Christ. These themes are also found in religious legends" (Kolessa [1938] 1983: 47). Kolessa says that, "the church carols came along in the 16th to the 18th centuries and were modeled by the Latin-Polish church texts. It is through the churches and schools that these "church carols" were distributed among the Ukrainian people (Kolessa [1938] 1983: 48).

These printed church carols have to a large extent replaced and displaced the ancient orally transmitted folk carols. The invention of the printing press helped with the distribution of the church carols even up to modern time. I have in my collection several carol booklets from Ukraine believed to be printed in the early part of the 20th century, however in some the title pages are missing. One booklet has the resemblance of a church hymnal (*Boholashnyk*). In Canada there are many printed carol books. A popular Canadian carol and song book edited and compiled by Yurko Foty, "Let's Sing Out in Ukrainian", 5th edition printed in Saskatoon in 1992 is a book that I made reference to. Out of all the songs it contains twelve carols, mostly of religious content. The Catholic and Orthodox churches have also printed carols and hymns in their prayer books.

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[3] Soldier belonging to a retinue, companion.

Numerous scholars have attempted to define the word *'kolida'*. Kolessa says that the word "*koliada*" obviously comes from the Roman word for New Year - *calendae lanuariae* which fell on the merry occasion of the feast of Saturnalia in the second half of December. This strange word *'koliada'* (in Romanian, *colinda*) which intertwined its way with the old Slavonic festive winter solstice holiday, later found its way to the winter New Year (Kolessa [1938] 1983: 38).

In addition to Kolessa's analysis of *'koliada'* I want to include some other explanations of the word "*koliada*" by Ivan Reboshapka, a Ukrainian scholar who studied carols, and drew his information from many sources. Reboshapka says that the term "*koliada*" is known in many European nations: *khalandia* (Greek), *calendae* (Latin), *koleda* (Serbo-Croatian), *koliadka* (Ukrainian), *koliada* (Russian), *colind, colinda* (Romanian), *koleda* (Polish), *koleda* (Czech). He continues his discussion by stating that some scholars note that "*koliada*" originates from the Latin word *calendae* (*calendae lanuariae*) - the first day of January. Another researcher, Kostomarov states that the term "koliada" is derived from the word *kolo* (a circle, wheel) because the sun rotates in a circle, but another scholar, Veselovs'kyi, notes that this term came from the Greeks through Romania (Reboshapka 1971: 9).

Reboshapka writes that "Propp (1963) notes that the term "*koliada*" (Romanian - *colinda*), does not originate from *calendae*, but from the Latin word *calare*, which means *vyzyvaty,* - calling out, *vyklykaty* - to call forth. In other words, in the opinion of people of long ago, during the winter period (December), the sun passed away and then rose again the following moment. After the rising of the sun, its power was still insignificant, but with the passing of the days it became stronger and stronger, meaning that the time turned into spring. So that spring would come much quicker, the people would beckon the sun. According to Propp, the purpose of the carol was to call forth spring" (Reboshapka 1971: 9). Thus, one can see that there are many different and interesting interpretations as to the origin of the word '*koliada*.'

Sufficient evidence is given in the contents of the carols that the New Year in earlier eras took place in spring, and here Reboshapka agrees with Kolessa. In these carols there is a far-reaching motif of the "*lastivka*" (swallow), which arrives only at spring (Reboshapka 1971: 10).

O.I. Dei in his book *Koliadky ta shchedrivky, zymova obriadova poėzia trudovoho roku*" (The Winter Ritual Poetry of the Working Year) (1965) has published a book on *koliadky* and *shchedrivky*. He says that this genre is distinguished from other genres of folklore because of its artistic style and the many various contents. The object of their laudatory and exalting singing are to the village families: the songs are about their daily life and work and about their beauty and character (Dei 1965: 9). Dei states that, "long ago Christmas and New Year rituals of *koliady* and *shchedrivky* transported their listeners from their hard, mundane lives to a fantastic and idealized world by means of the colourful poetry of these songs" (Dei 1965: 9).

Dei quotes Ivan Franko by saying "the carols made the villagers happy in that the carols penetrated into the innermost depth of their spirit to the point of tears. Why? Because the carol brought to the listener's mind a world in which he can change his poverty and problems of life. The song relates with simple words the deepest and sincerest wishes, not as a desire, but as a reality. The listener of the carol, who is a really a poor man, can at least see himself for a moment that he is a well-off master of the house. His sees his yard as well- kept, his house beautiful and well- appointed, that it is prepared for a feast, abundant with everything. Around the table sit the famous guests - the most glorified in the whole world that had come to carol. He is happy that he is able to give honour and, according to custom, treat the carolers. The song brings joy to the host and the feelings of the real- life problems disappear for a moment. He wipes away the tears, not of bitterness, but those that bring joy to the spirit. This is the strength and essence of poetry" (Dei 1965: 9).

Dei's states, "that the compositional structure of full and complete carols has four independent parts to it: the introduction, the body of the carol, a formal greeting and a refrain" (Dei 1965: 24). Dei's description of complete carols are also found in Shukhevych's, Hnatiuk's and Kolessa's collection of carols. The four structural parts are found in approximately half of my carol collection as the carols that I classified as religious/semi-religious tend not to have refrain. The refrains are mostly found in the secular (non-reliogious or worldly) carols.

Dei has grouped his collection of *koliadky* and *shchedrivky* for the addressee, that is, for the master of the house and his family, for the lads and maidens. I found that Dei included many carol parodies with a communist slant. Dei' included many variants of his carols as well for many of his carols. He has included the goat and Malanka songs which Shukhevych and Hnatiuk did not.

Dei writes, " that his carols are divided into three groups: the new carols of Soviet Ukraine - 1920 - 1930, the newly-created carols of Western Ukraine, including Bukovyna and Zacarpattia of this period (1920 - 1930) and carols of the period of the Great Patriotic War and the period after this war." He also notes, "the numerous writers who wrote in this genre and who used them for agitation." Dei also says, "that these latter group of carols served as a model for the contemporary traditions (1960's) for celebrating the New Year"(Dei 1965: 6).

I want to conclude this survey with another author who has done extensive work on the whole calendar cycle of Ukrainian life - Professor Stepan Kylymnyk. In his first volume "Ukrainskyi rik u narodnikh zvychaiakh" (1955), Kylymnyk discusses the origins of the Ukrainian Christmas festivities with all their rituals. His work not only describes all the customs and traditions of *Rizdvo*, but also included numerous carols. He categorized them all and stated at what stage of the festive cycle they are sung.

Kylymnyk begins by saying, "that the Christian churches did not accept apocrypha[4] beliefs in general; they also did not accept apocryphal carols. Thus, at the end of the 18th century and at the beginning of the 19th century carols that were created by the church fathers were published in a hymnal book called *Bohohlasnyk.* These spiritual carols were distributed throughout the masses in order to popularize them. But then again, involuntarily, the apocryphal element entered into the *Bohohlasnyk* carols. Kylymnyk says the academic, M. Vozniak, names a part of a group of carols as naïve (Kylymnyk 1955: 104).

As naïve carols Vozniak lists the following: "*Dyvnaia novyna*", (Wonderous news), "*Predvichnyi rodyvsia pred lity*", (Eternal God was born), "*Nova radist' svitu sia z'iavyla*", (New joy appeared over the world), "Nova *radist' stala, iaka ne buvala,*" (There was new rejoicing as there never was before), "*Nebo i zemlia nyni torzhestvuiut*'", (Today heaven and earth are rejoicing), some of which I am familiar with. Kylymnyk further comments "these carols, besides other old ones, at first had their success. They were simply compiled and written; their musical tone was easy to follow. These carols had evangelical foundations with strong emotional and deep religious and moral motives. They possessed an enchanting dynamic and readily appealed to the religious communities. These carols were welcomed by the hardworking masses in that Christ was born in poverty, in poor conditions, in a manger, on hay, came from a poor family: He represented the oppressed, persecuted, and suffering people. Everybody had to know about this! (Kylymnyk 1955: 105).

The second characteristic of these religious carols is that it has the motherhood element. The carols sing of the deep love that the Mother has for her

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[4] Stories of doubtful authencity.

Son: she sings to Him and holds Him in her arms. For her, it is a great honour that she indeed is the "Mother". She has hope in Him, she gives Him the name that is the greatest and most glorious, and prays that God grant her to live with her Son forever and ever (Kylymnyk 1955: 105).

At this point I would like to refer to two books which contain actual *Bohohlasnyk* carols. They are an illustration of the naïve carols that mentioned earlier by Vozniak as well as to the *Bohohlasnyk* carols that Kylymnyk explained. I will deal with each book individually.

The first book was a photocopied collection of Church Slavonic hymns titled "[*Bogoglasnik*]" (1805). This ancient book contains twenty-four Christmas carols and five Epiphany carols along with hymns for the whole calendar year. The following are the songs that I have recorded: "*Predvichnyi rodyvsia pred lity*", (Eternal God was born), carol number 17 (numbers refer to the number in the publication), "*Nova radist' svitu sia z'iavyla*", (New joy appeared to the world), carol number 19, "Nova *radist' stala, iaka ne buvala,"* (There was new rejoicing as there never was before), carol number 22 "*Nebo i zemlia nyni torzhestvuiut*"', (Today heaven and earth are celebrating), carol number 5. My collection has four of the above-mentioned carols in numerous variants of texts.

The second *Bohohlasnyk* church hymnal was printed in Church Slavonic in L'viv in 1985. Besides all the church hymns this book contains 41 Christmas carols and 6 Epiphany carols. Many of the pages are missing and I was able to only locate three carols that I have in my collection: "*Predvichnyi rodyvsia pred lity*", (Eternal God was born), "*Nova radist' svitu sia z'iavyla,*" (New joy appeared to the world), and "*Nebo i zemlia nyni torzhestvuiut*"', (Today heaven and earth are celebrating). Considering the content of my carols it is therefore logical for me to add a 6th group - the *Bohohlasnyk* carol for purposes of classification.

I have in my possession an old photocopied booklet that I received from an elderly lady in Smoky Lake. The format follows that of the two above-mentioned *Bohohlasnyk* books. In addition to the carols already mentioned above this old publication (1920?) from Ukraine has 4 carols which I have in my collection. They are the following: "*Anhel pastyriam movyv*" (The angel speaks to the shepherds) song number 17, page 29, "*V iaslakh lezhyt'*", (He is lying in the manger), song number 18, page 31, "*Khodyt' Hospod' po raiu*", (The Lord is walking in paradise), carol number 19, page 32, and "*Sohlasno spivaite*", (Let us sing together, carol number 20, page 34.

Besides *koliady*, *shchedrivky* are also sung during the Christmas festivities. The *shchedrivka* is known as the Epiphany carol and comes from the word "*shchedryi*" meaning "generous, bountiful." Some scholars note that the "*shchedrivka*" is sung on New Year's Eve, the 13th of January. In Western Ukraine, the "*shchedrivka*" is sung in the evening of the Feast of Epiphany, January 18th. The popular refrain, "*shchedryi vechir*", "*dobryi vechir*" (bountiful evening, good evening) is often sung after every line (Klymasz 1970: 10).

Stepan Kylymnyk gives an interesting interpretation of the term "*shchedrivka*". He states that the word "*shchedrivka*" originates from "*shchedroho boha*" (generous god), known as the sun god, who on the evening of New Year rises unnoticeably over the "*hospodar's*" (master of the house) courtyard and farmyard along with the spirits of the deceased and wishes generosity, and especially to have a bountiful harvest for the "*hospodar*." "*Shchedryi Vechir*" and "*shchedrivky*" are magical actions and have magical words which appeal to the "generous god" to bestow a bountiful harvest on the village folk. (Kylymnyk 1955: 67).

Following is a chart depicting Kolessa's grouping of carols. It was his depiction that I used to classify my carols in chapter four.

Table 1-1 Kolessa's Grouping of Carols[5]

Group Number	Name of group	Main motifs/ themes	To whom sung
1.	Agricultural	(a) This is a time of fortune telling, especially for a good beginning in planting. (b) to ask for frost (to make the ground hard, so that it can easily be broken). (c) walking behind the plow and the symbol of plowing (d) sowing the grain (e) forecasting for a bountiful harvest and a productive herd of cattle (f) They have features of wealth and abundance and good success for the family.	The master of the house and his wife.
2.	Military Songs	(a) living echo from the knighthood and Princely era (b) Companions help the headman capture a girl in a military campaign. (c) A young retinue gathers to sail on the Dunai to serve the ruler Tsarhorod. (d) A knight prepares for war. (e) A knight surrounds a town to lay siege to it. (f) A knight accepts a princess for ransom. (g) In a duel fight the knight kills the Turk or takes him captive. (h) The knight presents his wife or sister with many gifts. (i) Kolessa says that this group is similar to "*bylyny* "(epic songs of Kyivan Rus'	Young boys

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[5] Filiaret Kolessa, *Ukrains'ka usna slovesnist'* (Edmonton: University of Alberta, Canadian Institute of Ukrainian Studies. 1983). p.41-48.

3.	Fantasy Songs, with a story (base)	(a) The sun, moon and rain are guests of the master of the house and boasts about his strength; carol protagonists calls his father the moon, the mother - the sun; the star his sister. (b) Saintly trumpeters bring about changes in nature (c) A hero builds a church with the help of a horse (d) a golden palace appears on the horns of a buck deer (e) The hero aims to shoot to the ground a falcon or a deer who beg for mercy and promises gifts or other forms of assistance in getting married.	Young lads and maidens
4.	Love Songs	(a) Sung most often to the young boys and girls (b) love relationship between two lovers (c) exchange of gifts (d) The young maiden is tending to the vineyards. (e) weaving wreaths	To the young boys and girls
5.	Carols with biblical foundations	(a) Christian apocryphal stories based on biblical events (b) mythical images about Christ's baptism (c) Choosing a name for Christ (d) about the Virgin Mary finding a night's lodging (e) hiding Christ from the Jews (f) Mother Mary releasing sinners from hell (g) Saint Nicholas transporting sinners through a storm.	They are sung to the master of the house, his wife and to older people

B. Methodology

(a) Fieldwork and informants

The most important factor which contributed to the successful research for my thesis topic is that my maternal and paternal grandparents immigrated from Bukovyna in the early 1900's. To my good fortune, I have many relatives living there, making it possible for me to travel to Ukraine to visit them. This also enabled me to travel freely within the villages to conduct my research with familiar groups of individuals.

As a guide for my fieldwork research on "*koliadky*" and "*shchedrivky*", I referred to several academic resources such as the works of Barre Toelken, author of *The Dynamics of Folklore* (1996), Richard Dorson, editor of *Folklore and Folklife* (1972) and the book by Carl Lindahl et al, *A Basic Guide to Fieldwork, Techniques of Selection, Collection, Analysis and Presentation*, 2nd edition (1979).

My primary data came from the field situations in the homes of my informants in their villages. Scholarly materials used were books written mainly in Ukrainian from Ukraine in the late 19th century to the end of the 20th century. I also had on hand numerous collections of printed carol books from both Ukraine and Canada. (See below). The majority of my collection was recorded in context during the three main festive events of Christmas. I also recorded additional carols out of context in the summer and autumn months. I recorded all the Christmas events and carols with a camcorder as well as a tape recorder.

My collection conforms to the criteria for oral literature, in that songs are passed orally from generation to generation in informal groups with changes or variations made to some of the texts.

From Toelken's notes I have drawn up a table that briefly summarizes Dorson's methods in studying folklore (Toelken 1996: 4 - 5. The following table compares Dorson's methods with mine.

1-2 Comparisons between Dorson and Basaraba in Fieldwork Methods

	Dorson's definition of studying folklore	Dorson's	Basaraba's
1.	Text orientation	The final product grouped into genres.p.4	Oral literature folksongs - Christmas "*koliadky*" and "*shchedrivky*"
2.	Ethnological orientation	Main focus is the group of people that produces the lore and provides the live cultural matrix within which a text is articulated and understood – how a particular culture expresses itself and its shared values in shared traditional ways. p.4	Ukrainian village people in Bukovyna, a region in Western Ukraine, who celebrate Christmas from January 6th to January 19th. There are three main events or categories: the Holy Supper and Christmas Day, Malanka and St. Basil (New Year) and lastly, the Feast of Epiphany, January 19th. The caroling is associated with hospitality, food, and drink.
3.	Performance	The question here is, "Who is expressing what for whom – and when, how and why?" p.5	Mainly caroling to celebrate Christ's birth; groups of carolers go from house to house to bring wishes of good fortune; Malanka festivities and St. Basil (New Years celebrations); Feast of Epiphany, carols with texts and motifs focused on the Jordan River, naming the new-born child; baptism of Christ.

4.	Functional approach	Explains how and why certain kinds of folklore continue to operate in any given instance. p.5	The "*koliadky*" and "*shchedrivky*" play a very major role in the villages during the Christmas festivities because the birth of Christ is celebrated. Children go caroling to collect money; young lads carol for the older school-aged girls to collect money for a *vechirok*[6]. The Malanka activities and carolers dressed in costume is one of amusement. Money is also collected for the village church by the older carolers.
5.	Contextual	Addressing details of the immediate surrounding in which folklore takes place and out of which folklore may grow. p.5	All members of the family celebrate Christmas singing "*koliadky*" and "*shchedrivky*." The children learn the carols from their older relatives. The songs are passed on to other villages or other parts of the village.

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[6] An evening dance at which the village band plays.

I compiled each group's carols separately. In each group I categorized the carols into the three main events of the Christmas festivities: the Holy Supper and Rizdvo, Malanka and St. Basil (the New Year) and ended with carols sung on the feast of Epiphany, which focused on events surrounding the Jordan River. Under the title of each carol I listed the name of the group, the village, when it was sung and occasionally the addressee of the carol.

The villages of my informants were approximately 35 km. from the administrative town of Kitsman', located in the center of the region. When I organized my texts, I asked a young English school teacher, Svitlana Iashchuk from Kitsman', a friend of the family, to translate the carols into English. I was grateful to her taking on the task, as I was not familiar with some of the terms in the texts; many words are dialectal. Her translations made it much easier for me to refine the grammar and much of the translations.

It is my hope that future graduate students would be encouraged to work on collecting carols, here in Canada as well as in Ukraine. They can do fieldwork in regions different than mine and then do a comparison with my carols or perhaps develop their own research problems. There are many opportunities such as taking an idea or concept out of this thesis and developing it further. One possibility could be doing a comparative study on dialects, melodies of carols or variations of motifs and themes. Another possibility could be taking the theme of Malanka and exploring the origin of Malanka celebrations and songs. Another question could be why this event is celebrated in the middle of the Ukrainian festive season? Another topic could be gathering carols that have the love and courtship motif in them.

I respect, treasure, and value my collection of koliadky and shchedrivky so much that I felt it was equally important to have the melody and musical notes written for them. I asked Ievhen Tkachuk, a talented music teacher from the town of Kitsman', to listen to my recordings and transcribe the melody of each carol. His town being in the center of the villages from where I collected the carols assured me that he was familiar with the carols. I wanted this work done to guarantee that the collection would be preserved for future generations, not only in words, but also in melody and in tune as well. He also very willingly wrote out the carols from the cassettes for the Toporivtsi carols. I used recording devices such as a tape recorder and a video camera to record my material. Since I have many relatives in Western Ukraine, finding informants for my research was an easy task for me. All my informants were most willing to oblige me for my research; they were most cooperative and receptive to my project for my thesis.

Halyna Kotovych, of Edmonton, a high school teacher of three languages, pointed out grammar as well as typographical errors. My niece, Veronika Lakusta from the village of Verkhni Stanivtsi, who is now studying in the Netherlands, also helped me over the telephone and by fax with typographical errors in my texts. I feel that it is important to stress that the songs are expressed and written in the dialectical form in the same style as they were sung long ago and still today.

I feel that it is important to point out that I wrote out the words in my carols exactly as they were sung to me. There are a very large number of song books published in Ukraine containing many folk genres including carols. I referred to these sources, as it was interesting for me to find comparisons between the carols that had already been recorded and the carols that I had recently collected. The following are some of the books of carols that I used as a source to assist in my work printed in Ukraine: *Oi, kalyna, bilo tsvite*, (O, kalyna, blooms white) a small booklet published by Kuz'ma Smal' (1998). *Boh Predvichnyi,* (God Eternal), [n.d.] an out of print book was presented to me by my informant Ol'ha Marusiak. I bought in the village of Toporivtsi, *Toporivs'kyi koliadnyk* (2001), (Carols of Toporivtsi.) My bibliography lists the assortment of songbooks that I used as sources to find similarities to my collection and draw analyses and conclusions.

Some of the carol books and other texts that I referred to in Canada are: "Koliady i shchedrivky" (Carols and Epiphany carols) from Saskatchewan, 1956; "*Tserkovni koliady*", (Church carols) Winnipeg, compiled by O.M. Kinash, [1940?], Yurko Foty's Let's Sing out in Ukrainian, Saskatoon, 1992. I did discover that the songbooks in Ukraine beside those which I had already mentioned, contained carols more of a secular (non-religious) nature whereas the books printed in Canada were semi-religious or religious in content. The reason is that the scholars in Ukraine did not deal with religious carols, as they did not consider them creative works by the folk. For example mentioned earlier on page five of this chapter Iastsenko quotes Hnatiuk and his idea of religious carols saying "that their spirit [religious carols] differs from carols [secular - non-religious] in the same manner that heaven differs from earth and are the creative works of the church writers of the XVII - XVIII century (Iastenko 1966: 26). In his 1914 publication on carols of the Hutsul people Shukhvych says that, "he did not submit any religious carols as some of them were not in agreement with biblical texts (Shukhvych 1914: 19). In Canada Robert Klymasz collected fifty folksongs (carols) on the Canadian Prairie Provinces among the Ukrainian immigrant people between 1963 - 1966. He however divided his corpus of folksongs into three parts: secular songs, religious songs and mummers' song that include the Malanka songs.

In reality, many people helped me with my project and all have left their influence in this thesis. For this dedication and loyalty I am indeed very grateful to them for assisting in my goals and research project. But most of my heartfelt thanks go out to the informants - the singers - for their cooperation and willingness to sing to me whenever it was convenient for me to visit them in Ukraine. The informants explained most of the *koliadky* to me, which greatly helped in translating. All my carolers have in reality left a part of their soul in this thesis.

In chapter three, which is the focus of my thesis, I will introduce the reader to my singers and their respective villages and most importantly their repertoire of carols, when they are sung and to whom. I have had every carol translated into English with the intention that every reader would benefit and experience the content and appreciate the richness of the folklore of Bukovyna which had been orally preserved for a long time and which I have now brought to Western Canada.

B. Analysis related to published sources

Shukhevych and Hnatiuk, who had people collect and write material for them among the Hutsul people, compiled their carols systematically according to the addressee with the master of the house being the first to receive carolers. Kolessa, as well, had people collect material for him and he categorized his carol collection into five groups according to their motifs and then grouped his carols according to whom they were being sung; the master of the house being in his first group. He also listed the areas where the carols where collected (Kolessa {1938] 1983: 163 - 208).

I collected all the carols myself except for the majority in the village of Toporivtsi which was done by Orysia Starchuk. I was not able to because the duration of my trip was ending. My greatest challenge in this research was transcribing the carols from the audiocassettes, listening to words and dialects unknown to me. As mentioned earlier I requested help from the informants themselves. I believe that I spent a great deal of time on the texts of the carols because they were all new to me. However, I feel that the time was well spent and rewarding. Unlike in the Shukhevych, Hnatiuk, and Kolessa texts I wrote out my carols in stanza form and numbered them. Their carols were written as one main transcription. Some of my carols may not be written exactly in the stanza form that is commonly practiced by the Ukrainian people.

Shukhevych and Hnatiuk published melodies for a few of their carols whereas Kolessa published melodies to all of his carol collection. I had all my *koliadky* and *shchedrivky* transcribed from the audiocassettes into musical notes and melodies.

I found many similar parts of texts in my carols with those of Shukhevych, Hnatiuk, and Kolessa. This is evidence that portions of the carols persisted over time, and were perhaps transmitted to the region of Bukovyna, approximately 100 km. in distance over a period of over one hundred years. This proves that the carols are functional.

My carols contained similar snippets of text to those that the three above-mentioned ethnographers collected. However, the majority of my carols were mostly different in the content of text. I also included semi-religious and religious carols, whereas the above three scholars decided to publish mainly secular carols. As I stated earlier my carols were also in the same in structural format by the three above-mentioned scholars in that each carol had four distinctive components to it with the exception the religious carols which had no refrains.

Contrary to the earlier ethnographers, I had the use of modern technology to make the gathering easier and almost of the gathering of the material was done by myself with the exception of carols recorded by my friend Orysia in Toporivtsi. One of my main disadvantages was that I was not familiar with the carols. It was a challenge for me and I had to spend a great deal of time listening to the audiocassettes in order to transcribe the words. The carols and their motifs were all new and I ended up becoming very absorbed in them. I also a lot of time searching for carols in previously written books to find similar comparison in content and structure of text. I feel that the time was well spent on researching similar contents and motifs in previously books, especially those that were written over one hundred years ago. The research was beneficial to in that it gave me a clearer insight in the structures and a theme of the secular carols, which previously was unknown to me. This process of discovering new material and then comparing with my collection of carols was most rewarding.

I printed carol booklets in Ukrainian of the collection of carols from my informants in Ukraine and sent the books to them this past summer. (2001). They are congratulated me on my efforts in that I carried through with my research. A few copies of these carol booklets were placed in each of their village library and school. My informants are pleased and grateful that such an effort was taken to preserve their carols in print, as this had not been done earlier.

Chapter 2. Context of *koliada* singing in my villages

The village of Verkhni (Upper) Stanivtsi, (there is also a Lower Stanivtsi), is known in Ukrainian as a "*zabyte selo*", meaning that it is a secluded village. There are approximately 2000 village folk who live basically off the land. Parcels of land have been distributed to former commune workers. Essentially, there is little meaningful employment in the village. The fields are worked mostly by horses. Presently, many people have left the village to find employment in other countries. Very few people have telephones; natural gas does not service the village. The people heat their homes with wood bought from the nearby forest.

When I celebrated Christmas in the years 1994 and 1997, the village folk celebrated the holidays with much enthusiasm and joy. There definitely was a feeling of celebration in the air. On Christmas, 2001, for numerous reasons, the spirit of celebration was replaced with feelings of anxiety and worry due to financial problems. The people that work do not get paid, and everybody is discouraged and worried about their future. One of my relatives was preparing to leave his wife and two young sons to work in Portugal; another relative was waiting for her documents to be processed so that she could leave Ukraine to study in the Netherlands. Another relative was refused a visitor's visa to Canada. She ended up going to work in Greece.

Many children were left behind with their grandparents, as it is common for either one or both of the parents to travel to work either in Italy, Greece, Portugal or some other European countries. Consequently, the family units are being split.

In the village of Verkhni Stanivtsi, the young people traditionally chose a "*kalfir*", a leader who with a group of young lads, carols at every young girl's house and collects money for an evening dance. In the two previous Christmas holidays when I visited it was very exciting to watch during Malanka the boys come dressed in costume and masks and carol outside my cousin's house, a female university student. In 2001, the people had a difficult time selecting a leader to choose a group of young boys to go caroling, as no one wanted that responsibility or prestige. My younger cousin said that the exciting atmosphere for the evening dance was missing. The people were concerned with other more serious things. In 2001, in both Stanivsti and Lashkivka, there were fewer younger children caroling and "sowing"[7] on January 14th. In the village of Lashkivka (twenty-km. north- east of Chernivtsi) where groups of young lads gathered together to carol for the young girls, this time only my cousin's son and his friend went out on Malanka, the evening of January 13th. They returned two hours later, whereas years before the boys would be out celebrating all night long and return home early in the morning.

On the other hand, the non-religious festivity referred to as a carnival by the village people has revived. The small town of Kitsman', with a population of 5,000 (2001) held its first annual outdoor Malanka Festival on Sunday, January 14th at 2:00 p.m. About eight nearby villages participated and sang Malanka songs. The spectators gladly received them. The village of Shyshkivtsi, which held its first successful *Iordan* concert on January 20, 1994, tried to hold another concert in 2001. My cousins and I were formally invited and drove the 25-km. distance to be on time for the concert. We waited in our car for 2 hours, but since no participants arrived and it was getting dark and very cold, we drove back. Later, we found out that very few people had attended the *Iordan* concert.

I have given the above background to show the process of the Christmas holidays over the last 7 years as I have observed them in Western Ukraine. The apparent lack of enthusiasm and the liveliness of celebrating *Rizdvo* in 2001 not only saddened me but also had put a damper on the spirit of the people. In 2000 the teachers had to teach until the end of December and celebrate "The *Ialynka*"[8] (a school concert put on by the students) on Saturday, December 30th. A few days later after the New Year, January 1st, the teachers had to return to their schools to do paperwork. School officially began for the students on January

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[7] A custom for young boys to go from house to house with small bags filled with various types of grains and as they would scatter them on the floor they would recite a verse wishing an abundant harvest for the master of the house.

[8] A fir tree used for Christmas decorating - played the central role in the concert.

15th, the day after the celebration of New Year (old style - according to the Julian calendar) known as St. Basil.

The people commented amongst themselves that " when we were forbidden to celebrate *Rizdvo* and go caroling because we were chased by the Communist officials, we went in large numbers and caroled all night long and had so much fun. Now we are free but the desire seems to have eluded us." It is difficult to point out the real reasons for the decrease in the enthusiasm. Some say that maybe there was no snow (2001), that also it was very muddy and that the warm weather could be a reason the celebration of Christmas was so subdued.

Perhaps at this point I may offer my opinion and point out that the government as a whole has failed the aspirations of the people and they have become quite disillusioned with the political, economic, and social situation. I believe that this has somewhat dulled the enthusiasm of Christmas festivities.

Caroling was officially forbidden during the Soviet times but by the will of the people it survived. While I was staying in the village of Upper Stanivsti during Christmas, 1994 and 1997, I noticed that more rituals and traditions were practiced in comparison to the village of Lashkivka, which is 35 km. away. The Stanivtsi families often gathered together and after supper sat around the table and enjoyed caroling. In those years, 1994 and 1997 it seemed that everyday of the *Rizdvo* was a holiday. Economic conditions have changed for the worse and this has had a negative influence over celebrating.

I asked all of my informants if they were in any way forbidden to carol during the Soviet regime. Since most of my informants are elderly they said that no one dissuaded them. Vasylyna Ivanchak said that, "we women all worked on the collectives farms, we gathered together in groups and sang the songs that we learned from our forefathers and no one bothered us. They (the Soviets) thought, well, they're just a bunch of uneducated women working on the land, what harm can they do?" The answers were the same for Ol'ha Marusiak and the two women in Toporivtsi. They were uneducated village folk who worked on the land and were not all bothered by the officials at Christmas time. These women with their families participated in the Christmas rituals including caroling. When I asked my informants what it was like under the Romanian rule, almost everybody said that they could say the Lord's prayer in Romanian and promptly began to recite it. No, the Romanians did not exert any negative influence over the Christmas celebrations.

The Lakusta family, being musically talented, enjoyed singing and caroling together as a family for many years without any interference from the Communist officials. Perhaps it was significant Zina Lakusta worked on the collective farm and her husband and his father were carpenters who were in much demand for their skills and talented work.

John Kostashchuk, a son-in-law of the Lakusta family told me that, "when we were youngsters the Communists would come and chase us away from caroling but then they couldn't catch up with us nor recognize us as we were wearing masks." John continued to say that, "those same Communists now sit in the front row in church."

Mahdalyna Hulei, from the village of Shyshkivtsi, who taught school during the Soviet system, said that it was more difficult for her and she was not so free to practice caroling. That is why she now is putting so much energy into revitalizing the carols. She did say that there was one carol that they would sing and the refrain was "*shchedri vechir, sviatyi vechir*" (bountiful evening, holy evening) and she and her friends sung "*shchedri vechir, dobryi vechir*" (bountiful evening, good evening) instead of "*sviatyi vechir.*" So, in essence the words bountiful evening, holy evening were substituted with bountiful evening, good evening.

The teachers were ordered to forbid the children to carol or the Communist party put on some sort of a diversion - an activity - to draw the children away from caroling. My two cousins who are teachers said that this occurred in their village of Lashkivka. The older women in Shyshkivtsi as well as the majority of village women worked in the commune fields and therefore the Communist leaders did not harass them. It was mainly the educated people who had to follow the Communist philosophy and practice atheism.

In spite of the fact that at this period in the 21st century President Kuchma and his party are creating undue hardship on the people of Ukraine the people are freer to move about and sell openly at bazaars. There is more freedom of the press and people are allowed to openly voice their opinions without fear of reprisal.

Churches are being built; people carol and collect money for the restoration and upkeep of their churches. Christmas rituals and traditions are spoken about openly on the radio and television. Groups of carolers are also continuously being shown on the airways. There is a revival with the customs and traditions and many books are written about this.

I was delighted when on *Sviatyi Vechir* in Stanivtsi (2001) I heard my younger Lakusta cousin caroling a carol *Na Rizdvo Khrystove* (On Christ's Birthday) outside the window. It was a carol that I gathered from Vasylyna Ivanchak and her group. I then heard my older Lakusta cousin and his group carol the same carol and I was equally amazed. I asked Ivan what was the reason that they switched their favorite Christmas carol to this one. He said, "Oh, I know we got this carol from those women (Vasylyna Ivanchak and her group of four women) who live on the high banks (of Stanivtsi). Long time ago we used to carol it but then forgot the words but since you have been sending us cassette tapes and the words for corrections we all practiced it and now we all have been singing it by memory for the last three Christmases."

Another Lakusta family member married (2001) a girl in the Podillia region, 300 km. west of the village of Stanivtsi. Andrew asked me to please give him my texts of carols that I had brought with me as in his new village the people do not carol "those kind" of carols. So I was happy to give him my typed-up carols.

I know that in the village of Toporivtsi caroling is very popular. I good purchased a 90 page newly published booklet of carols of the village for two American dollars in 2001. Toporivtsi is also a village that is rather secluded; meaning that it is not on a major highway. The village people told me that there is much preparation for and anticipation of the Christmas holidays.

It seems as if the three villages, Shyshkivtsi, Stanivtsi and Toporivtsi, which are not on a major highway and somewhat isolated, tend to practice more rituals and Christmas customs than the village of Lashkivka which is serviced by train twice a day and lies on the major route from Chernivtsi to Ternopil. Perhaps another reason may be that the people of Lashkivka tend to be a bit more prosperous, as they can travel daily to the town of Chernivtsi to sell their dairy products and other staples and therefore are not as keenly interested in practicing rituals and upholding traditions.

The women in Shyshkivtsi continue to get together and carol even though one of the main singers, Maria Faliboha, has left to work in Italy. Mahdalyna, the group leader, says that they would like to publish their carols and songs except that they are lacking financial sponsorship. As for Ol'ha Marusiak, my cousin's mother-in-law used to carol with her family members and says that now there are just too many problems and worries to rejoice at Christmas time by caroling. She is elderly and prefers to spend the Christmas festivities with her family and grandchildren. She says that years ago people used to enjoy themselves and get together and carol when they were not allowed to, but to her it seems as if times have changed. She has taught her younger granddaughter some carols and is quite proud of it. She with her husband Kornelii enjoy it when the young children come to their house to carol on Christmas Eve and New Year's Eve and have coins ready for them in her glass bowl.

In spite of the fact that there have been some unfavorable social and economic changes for the village folk of Ukraine, the people still look forward to the Christmas holidays. They uphold the traditions with great reverence, especially to celebrate the birth of Christ for all the three significant holidays with their respective dishes and customs which include socializing and caroling and wishing everyone health and a prosperous New Year.

My cousin Denys Rudiak, a teacher and his son Oleksandr from Lashkivka contributed two carols courting songs that are sung to the girls. Denys as a choral leader has become recently interested in Christmas carols and gladly transcribed notes to three carols from Toporivtsi.

Table 2 - 1 List of singers who contributed to the project

	Village of Toporivtsi	Date of Birth
1.	Domnika Tsibuliuk	September 13, 1923
2.	Domnika Mohyliuk	November 16, 1927

	Village of Lashkivka	Date of Birth
1.	Ol'ha Marusiak	September 14, 1930
2.	Denys Rudiak	January 15, 1950
3.	Oleksandr Rudiak	March 8, 1981

	Village of Verkhni Stanivtsi	Date of Birth
1.	Zina Lakusta	March 30, 1933 - February 4, 2000
2.	Son Mykhailo Laskusta	July 19, 1954
3.	His wife Ol'ha Lakusta	June 2, 1954
4.	Their daughter Veronika Lakusta	December 22, 1979
5.	Their son Andriy Lakusta	November 28th, 1976
6.	Daughter Marusia Kostashchuk	June 1, 1957
7.	Her husband Ivan Kostashchuk	June 26, 1951
8.	Their daughter Halyna Kostashchuk	January 17, 1978
9	Her husband Iaroslav Tsaryk	November 29, 1979
10.	Young Ivanko Kostashchuk	June 20, 1990
11.	Zina's youngest son Ivan Lakusta	January 14, 1966
12.	His wife Marusia Lakusta	July 16, 1968
13.	Slavko and Halyna Osypchuk and the Savkevych family	Between 1931 - 1977
14.	Dmytro Tsurkan	1968

	Village of Verkhni Stanivtsi	Date of Birth
1.	Vasylyna Ivanchak - group leader	January 21, 1931
2.	Vasylyna Tsaryk	November 9, 1934
3.	Saveta Tsaryk	February 9, 1933
4.	Kateryna Kysylytsia	May 25, 1933
5.	Maria Marchuk	February 23, 1954

	Village of Shyshkivtsi	Year of Birth
1.	Mahdalyna Hulei - group leader	1936
2.	Maria Havdun	1938
3.	Paraska Derpak	1923
4.	Zinovia Karalash	1939
5.	Maria Tanasiichuk	1940
6.	Mahdalyna Tkachuk	1940
7.	Vasylyna Fedyk	1939
8.	Maria Faliboha	1958

Iordan Concert at the village of Shyshkivtsi, January 20th, 1994.

Song groups from the following villages participated: Borivtsi, Iuzhnets', Kitsman', Kysyliv, Shyshkivtsi and Stavchany.

2 - 2 List of other significant contributors

	Name of individual	Date of Birth
1.	Ievhen Tkachuk of Kitsman' - music teacher at the Kitsman' School of Music. Transcribed all the singing from cassettes into notes and melodies. Wrote out the text to the carols from Toporivtsi.	1947
2.	Denys Rudiak from the village of Lashkivka - music teacher at the Kitsman' School of Music. Transcribed three carols from cassettes into notes and melodies to the Toporivtsi carols.	January 15, 1950
3.	Svitlana Iashchuk from Kitsman'. Teacher at Lashkivka. Corrected Ukrainian typographical errors in the texts and translated carols into English.	1972
4.	Orysia Starchuk from Toporivtsi recorded carols sung by her two neighbours in October 1998.	1972
5.	Kornii Rudiak from the village of Lashkivka. Was my chauffeur when I was doing research and fieldwork. Helped correct texts.	June 19th, 1967
6.	Veronika Lakusta from Verkhni Stanivtsi, now a student in the Netherlands. Was kind enough to read my carols and by telephone and fax corrected typographical errors and explained some of the dialect.	December 22, 1976
7.	Halyna Kotovych from Edmonton - a teacher specializing in three languages who takes a special interest in Ukrainian culture and tradition - material and oral. Read through all the texts and corrected all the typographical errors.	January 3, 1947

Chapter 3. *Koliada* texts with melodies

This third chapter of my thesis contains sixty carols of the Ukrainian winter cycle of folksongs, that is, *koliadky, shchedrivky* and Malanka songs from the region of Bukovyna. I placed the remainder of my carol collection, a total of 57 songs, in the appendix. There one can read the variants of texts and titles of the 60 songs which I have selected for this chapter. I selected a representational sample of themes and motifs of the carols from the six groups of my informants for this chapter.

Since the villages of my six groups were within about a seventy km. area of each other I received many variants of the same song. At the concert in Shyshkivsti almost all the songs had similar motifs such as Mother Mary choosing a name for her new born child or the Jews searching for Christ so that they can kill Him. The groups that sung at the concert chose carols predominately associated with the *Iordan* holiday and centered on the Jordan River. Since other groups sang similar carols, but fuller versions, I kept these fuller ones in this chapter.

My cousin Mykhailo Lakusta from the village of Verkhni Stanivtsi introduced me to Vasylyna Ivanchak, a senior, and her group of four retired women. It was when I doing research on another project on Christmas Eve rituals in 1994 that Mykhailo thought I might be interested to hear these women carol for me. I was most pleased with their repertoire of carols of which I knew only one or two and this further intrigued me. The contents of the carols appeared to tell little stories in the form of folksongs or more accurately known as oral literature. They were my first group of singers from whom I collected material for my thesis and to this day we continue to communicate with each other.

For this chapter I also decided to place the majority of Mahdalyna Hulei's group songs in that they are mostly non-religious. After her retirement, she spent much time in her village of Shyshkivtsi researching and searching for carols and songs that had been lost or completely forgotten. This task was her passion in life because as a teacher during the Soviet regime she felt that she was suppressed spiritually as caroling was officially forbidden as stated earlier in chapter two.

Mahdalyna was successful in putting together a group of elderly women and influencing them to search carols that had previously been sung in their village by their forefathers. The women then get together and practiced singing what I would ascribe to as older, perhaps archaic songs.

In the village of Verkhni Stanivtsi I asked my aunt Zina Lakusta and her three grown children and four grandchildren to sing me their carols. In a way this was also a diachronic study in that I was able to observe the style and choice of carols between the elderly mother Zina and her adult children. In actuality, all the Lakusta singers seemed to be in the same accord. This is the same village from which my maternal grandmother immigrated in 1913, and I was interested to gather more carols, hoping to hear something different than that of Vasylyna Ivanchak and her group. I heard and recorded all the carols sung by the Lakusta family during my first Christmas in Ukraine in 1994 and observed that they were talented and natural singers. This convinced me that the Lakusta family would be ideal informants for my project as they enjoyed singing together.

All the carols are part of the traditional Ukrainian winter folksong cycle and essentially I chose those that are typically sung on Christmas Eve and Christmas Day. I also chose the Malanka songs that are sung on the evening of January 13th and then the *shchedrivky* songs that are caroled on the evening of the Feast of Epiphany, January 18th. The majority of these songs in this chapter I did not hear until I went into the villages of Ukraine were there I first heard and then recorded these songs.

When visiting in Ukraine, I usually stayed my cousin Mil'on Rudiak's home in the village of Lashkivka. His mother-in-law Ol'ha Marusiak often visited and after a family gathering the relatives would sing. Ol'ha appeared to lead the guests and she was very jovial and sociable at these gatherings. I had interviewed her on other projects and found her to be a dependable and willing informant. Even though my cousins in this village of Lashkivka are musically talented they do not have a large repertoire of *koliady*, as these carols were lost during the Soviet regime. Ol'ha, being in her early seventies, convinced me that she knew several carols. I asked her to sing for me and I was most pleased, as now I also had carols from my maternal grandfather's village, but mainly for my research project.

I wanted to have some carols from my paternal grandparents' village of Toporivtsi, 16-km. northwest of the central town of Chernivtsi, as a comparison with the rest of my folk groups. Not knowing anyone there, I asked Orysia Starchuk, who comes from Toporivtsi to assist me with my project. She had come to the village of Lashkivka to celebrate "*khram*" (parish feast day) - "*Pokrova*", (Protection of the Mother of God), October 14, 1998. At that time I was visiting my relatives. Orysia offered to record her neighbours, two elderly women, and so I lent her my tape recorder. A week later before my departure to Canada, I had the recorded material in my hands. Later, in January 2001, I had the opportunity to visit Domnika Mohyliuk and Domnika Tsibuliak, who gladly caroled some more for me, again to my delight.

I recorded and filmed a *Iordan* Concert in the village of Shyshkivtsi of a collective group of children and older people from neighbouring villages on January 20th, 1994. In a concert, there are three different roles that are taken on by the individuals involved: the organizer, the participant and the audience. Lindahl uses defines this type of study as a calendar event it that it happens every year. (Lindahl 1972: 42 - 45).

The first role is the organizer. At this concert, Mahdalyna Hulei, who organized the event had invited five village groups along with her own group to celebrate the first annual traditions and customs of *Iordan* in her village of Shyshkivtsi. The festive aspects included participants dressed in traditional costume: the stage was set up as a living room where there was a *hospodar* and *gazdynia* (his wife) who welcomed the carolers. Thus, as mentioned in Lindahl's definition of a festive event the main "role" of the participants - the group of carolers - was to carol and bestow good wishes on the master of the house and his wife and secondly entertain the audience. The third "role" according to Lindahl is the audience. At this concert the audience shouted out good wishes to the *hopodar* and *gazdynia*, who were set up on the stage at the same time when the carolers bestowed good wishes at the end of their carol. As the carolers jovially intermingled with the audience they treated them with fruit, nuts, pastries and beverages. Everyone was in a very cheerful mood and the atmosphere was very lively and festive.

I believe that my recording of the village groups' carols is a beneficial study in folklore and oral literature. According to Lindahl, the concert was a festive study in which members of the choral groups utilized "culturally meaningful and socially useful expressions. The function of these periodic affairs, . . . is the key factor in the event's continuity and evolution" (Lindahl 1972: 45).

I was pleased that I was present at this event as I had the opportunity to experience the interaction between the carolers and the audience in this type of a setting. It was the first time that I saw carolers carry the jugs used for holding the blessed water from the festival of *Iordan*. The water jugs were decorated with a candle, sweet smelling basil, brightly coloured ribbons and flowers and wrapped in a small piece of embroidered linen. It was also the first time that I heard how carolers bestowed good wishes, mostly in rhyme form, to the *hospodar* and *gazdynia* and then hear their responses, also in rhyme form.

For the completion of my research in *koliadky* and *shchedrivky* everyone from each of the groups helped in writing the texts to their songs and then correcting my work. Maria Marchuk of Verkhni Stanivtsi wrote the texts to her group's carol collection. Oksana Rudiak wrote the text to her grandmother Ol'ha Marusiak's carols. Zinia Lakusta's daughter Marusia and her granddaughter Halyna wrote the words to the repertoire of Lakusta carols. I wrote the texts of the carols from an audiocassette of the Shyshkivtsi concert as best as I could understand them and then had them forwarded to Mahdalyna Hulei, Zinia Karalash and Maria Havdum, who corrected the texts and then returned them to me in March 1999.

The table below briefly shows the interview environment and my singers. I recorded carols in context in the social environment which was natural and where the folklore can be normally found. For this thesis I recorded material in context (natural environment), that is, during the Christmas holidays and out of context, in times other than during Christmas. It was during the Christmas holidays that I believed that I gathered more carols because of the jovial atmosphere. It was more of a social occasion where the hosts were very hospitable serving specially prepared dishes and always wishing health and prosperity for the New Year to whomever they would meet

There were always additional people present when I was interviewing and recording. I believe that this could be one of the factors why I was so successful in recording a large number of carols. Everyone knew that I was from Canada working on a project and they wanted to do their best. The singers also made me play back their songs to them as it was something new for them to hear their own singing. I also believe that during Christmas the carolers remembered more carols. My research does show that I did gather more carols during Christmas time. It is difficult to specify exactly number of carols that I recorded in both the natural context and out of context. Many times the carols were repeated however I did not let the singers know that they had already sung a carol because I wanted to see if they would add more verses or change words.

It could be said that when singing out of context the choice of carols was not as spontaneous and the singers had to think for a few moments before they would sing. The atmosphere definitely was not as festive when caroling was performed during the Christmas holidays. I would say that there was more pressure on the singer/singers to perform. As a result I recorded a lesser number of carols.

The tables below shows my in context and out of context interview environments for my singers. Out of my collection of 120 carols I am certain that I recorded 15 carols at the Shyshkivtsi *Iordan* concert that was recorded in context on January 24, 1994. I was only once at this type of a concert and I am glad that I did take the opportunity to record the caroling at that time.

Chapter 3 - 1 In context interview environment and singers

Group	Interview environment	Village	Singers
1.	I recorded four carols on January 2nd, 2001 where neighbours came in to listen.	Toporivtsi	Domnika Mohyliuk and Domnika Tsibuliak
3.	Two Christmas seasons, 1994 and 1997.	Verkhni Stanivtsi	Zina Lakusta, her three married children with their spouses and her grandchildren
4.	Christmas season - January 14th, 1997.	Verkhni Stanivtsi	Vasylyna Ivanchak, a senior and her group of four retired women
5.	Christmas season, 1994.	Shyshkivtsi	Mahdalyna Hulei and her group of seven retired women
6.	*Iordan* concert at the village hall, January 20, 1994,	Shyshkivtsi	Numerous participants of various ages from six villages

3 - 2 Out of context interview environment and singers

Group	Interview environment	Village	Singers
1.	In October 1998 I asked a friend to record her neighbours' carols; women known to her but not to me.	Toporivtsi	Domnika Mohyliuk and Domnika Tsibuliak
2.	At my cousin Mil'on Rudiak's house in October 1998	Lashkivka	Ol'ha Marusiak
3.	At Zina's house where all the family gathered together, October, 1998.	Verkhni Stanivtsi	Zina Lakusta, her three married children with their spouses and her grandchildren
4.	In the summer and autumn months always at my aunt Vasylyna's house. Neighbours enjoyed coming in to listen.	Verkhni Stanivtsi	Vasylyna Ivanchak, a senior and her group of four retired women
5.	October, 1998 at Mahdalyna's house.	Shyshkivtsi	Mahdalyna Hulei and her group of seven retired women

1. Top photograph: Ievhen Tkachuk from the town of Kitsman' transcribed my carols into notes and melodies. Bottom photograph: Svitlana Iashchuk from the town of Kitsman'. She began the process of translating the carols into English.

# 2. Top photograph: Domnika Tsibuliak and Domnika Mohyliuk from the village of Toporivtsi. I, Phyllis Basaraba am in the bottom photograph with the carolers. Denys Rudiak took the photograph on January 2, 2001.

Домніка Могилюк і Домніка Цібуляк
Село - Топорівці, Новоселицький район
16 км від міста Чернівців

3 - 3 Назви колядок і щедрівок

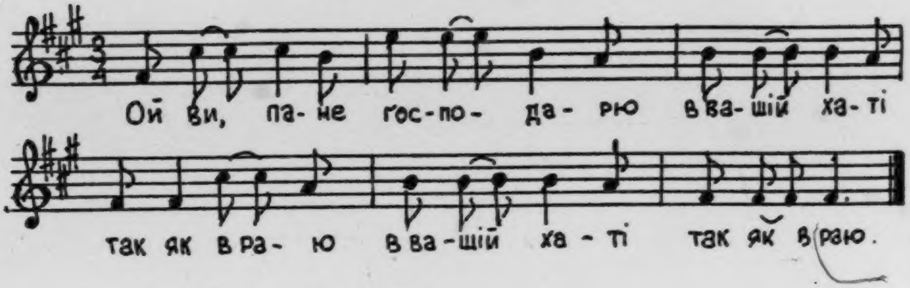
Назва колядки	Число колядки	Сторінку тексту
Ой ви, пане господарю	1.	41.
Пане господарю, чи спиш, чи чуєш?	2.	43.
Святий Миколай за Богом ходив	3.	45.
Добрий вечір, добрий вечір добрим людям	4.	47.
Чисто гори зеленіють	5.	48.
Наша Маланка подністрянка	6.	50.

Domanika Mohyliuk and Domnika Tsibuliak
Village of Toporivtsi, Novoselyts'kyi region
16 km. north - east of Chernivtsi

3 - 4 Names of *koliadky* and *shchedrivky*

Name of Carol	Carol Number	Page Number
O, you Master of the house	1.	42.
Master of the house, are you sleeping?	2.	44.
Saint Mykolai walked after God	3.	46.
Good evening, good evening	4.	48.
The mountains are completely in green	5.	49.
Our Malanka is from the Dnister River	6.	51.

1. ОЙ ВИ, ПАНЕ ГОСПОДАРЮ


Ой ви, па- не ґос-по- да- рю в ва-шій ха- ті
так як в ра- ю в ва-шій ха - ті так як в раю.

Домніка Могилюк і Домніка Цібуляк – с. Топорівці
Новоселицький район, Чернівецька область
співають на Різдво

1. Ой ви, пане господарю,
В вашій хаті так як в раю. –2 р.

2. Ваші стіни мальовані,
Сріблом, золотом поливані. –2 р.

3. Ваші столи всі тесові,
Ваші крісла поліpові. –2 р.

4. Ваші сини в войську служать,
Ваші сини панами будуть. –2 р.

5. Якби в войську не служили,
Та й би панами не ходили. –2 р.

6. Ваші дочки в полі роблять,
Ваші дочки в шовках ходять. –2 р.

7. Якби в полі не робили,
Та й би в шовках не ходили. –2 р.

8. Випрягай ґаздо конів шори,
Приїхали гості в збори. –2 р.

9. Коні білі, сивогриві,
Ваші гості чорнобриві. –2 р.

10. Ваша жінка чорнобрива,
Винеси нам бочку пива. –2 р.

11. Бочку пива, а дві вина,
Будемо пити кругом стола. –2 р.

12. Будем пити та й гуляти,
Вашу жінку споминати. –2 р.

Translation

2. MASTER OF THE HOUSE, ARE YOU SLEEPING, DO YOU HEAR?

Domnika Mohyliuk and Domnika Tsibuliak
Village of Toporivtsi. Sung at Christmas time

1. O, you Master of the house,
Your house is like paradise. - 2 x

2. Your walls are painted,
And covered with silver and gold. - 2 x

3. Your tables are made out of yew trees,
Your chairs are polished, - 2 x

4. Your sons serve in the army,
Your sons will be gentlemen, - 2 x

5. If they did not serve in the army,
Then they would not be gentlemen. - 2 x

6. Your daughters work in the fields,
And wear silken clothes, - 2 x

7. If they did not work in the fields,
Then they would not wear silken clothes. - 2 x

8. Master of the house, take the harnesses off the horses,
Your guests have arrived to the gathering. - 2 x

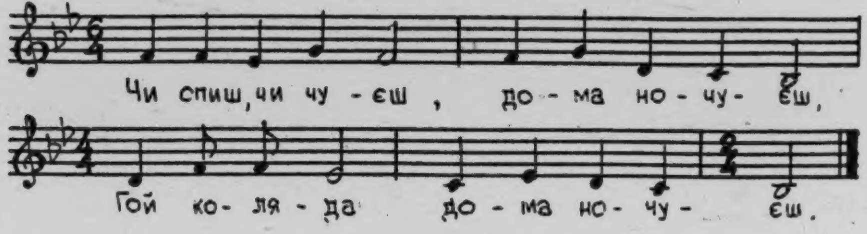
9. The horses are white with a gray mane,
Your guests are black-browed. - 2 x

10. Your wife is black-browed,
Carry out for us a barrel of beer. - 2 x

11. A barrel of beer and two barrels of wine,
We shall drink around the table. - 2 x

12. We will drink and dance,
And remember your wife. - 2 x

2. ПАНЕ ГОСПОДАРЮ, ЧИ СПИШ, ЧИ ЧУЄШ?


Чи спиш, чи чу - єш, до - ма но - чу - єш,
Гой ко - ля - да до - ма но - чу - єш.

Домніка Могилюк і Домніка Цібуляк – с. Топорівці
співають на Різдво

1. „Пане Господарю, чи спиш, чи чуєш?"[9]
Гой, коляда, чи спиш, чи чуєш?

2. „Ой сплю, та й чую, дома ночую,"
Гой, коляда, дома ночую.

3. „Уставай, не спи, замітай двори,"
Гой, коляда, замітай двори.

4. „Замітай двори, застеляй столи,"
Гой, коляда, застеляй столи.

5. "Бо навкруг стола, всі святі сидять,"
Гой, коляда, всі святі сидять.

6. А на край стола, Святий Миколай,
Гой, коляда, Святий Миколай.

7. Святий Миколай, книжечку читав,
Гой, коляда, книжечку читав.

8. Книжечку читав, ревний заплакав,
Гой, коляда, ревний заплакав.

9. Де сльоза впала, кирничка стала,
Гой, коляда, кирничка стала.

10. А ту кирничку, сам Господь копав,
Гой, коляда, сам Господь копав.

---

[9] Розшуфровав ноти Денис Рудяк з села Лашківка, 3 ого січня, 2001 р. Throughout the collection of *koliadky* and *shchedrivky* there are some discrepancies in words between the singers and the first line or two of the melody as written by the music teacher who deciphered the notes. This is characteristic of oral traditions and variations as he/she heard the songs and then learned them.

11. Сам Господь копав, із Ісусом Христом,
Гой, коляда, із Ісусом Христом.

12. Вінчуємо Вас з щастям, здоров'ям,
Гой, коляда, з щастям, здоров'ям.

13. З щастям здоров'ям, з Святим Рождеством,
Гой, коляда, з Святим Рождеством.

14. А по цім слові, будьте здорові,
Гой, коляда, будьте здорові.

15. А за цим словом, святкуйте з Богом,
Гой, коляда, святкуйте з Богом.

Translation

2. MASTER OF THE HOUSE, ARE YOU SLEEPING, DO YOU HEAR?

Domnika Mohyliuk and Domnika Tsibuliak
Village of Toporivtsi. Sung at Christmas time

1. "Master of the house, are you sleeping, do you hear?[10]
Hoy, koliada, are you sleeping, do you hear?'

2. "O, I am sleeping and I hear, I sleep at home."
Hoy, koliada, I sleep at home."

3. "Get up, do not sleep, sweep the doorstep."
Hoy, koliada, sweep the doorstep."

4. "Sweep the doorstep, lay out the table."
Hoy, koliada, lay out the table."

5. Because all the saints are sitting around the table.
Hoy, koliada, all the saints are sitting.

6. And at the edge of the table is Saint Mykolai,
Hoy, koliada, Saint Mykolai.

7. Saint Mykolai was reading a book.
Hoy, koliada, reading a book.

---

[10] Denys Rudiak of the village of Lashkivka transcribed the notes on January 3rd, 2001.

8. He was reading the book and cried bitterly.
Hoy, koliada, he cried bitterly.

9. Where the tears fell, there appeared a well.
Hoy, koliada, there appeared a well.

10. The Lord Himself dug that well.
Hoy, koliada, The Lord himself dug [that well].

11. The Lord Himself dug the well with Jesus Christ.
Hoy, koliada, with Jesus Christ.

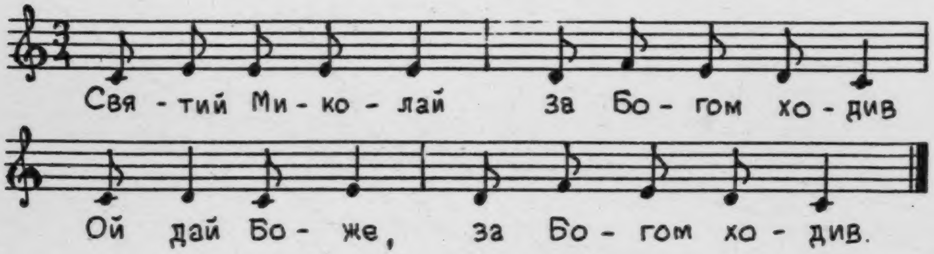
12. Wishing you happiness with good health.
Hoy, koliada, happiness with good health.

13. Happiness with good health, with the Holy Birth.
Hoy, koliada, with the Holy Birth.

14. And with these words, remain healthy.
Hoy, koliada, remain healthy.

15. And with these words, celebrate with God.
Hoy, koliada, celebrate with God.

3. СВЯТИЙ МИКОЛАЙ ЗА БОГОМ ХОДИВ


Свя - тий Ми - ко - лай за Бо - гом хо - див
Ой дай Бо - же, за Бо - гом хо - див.

Домніка Могилюк і Домніка Цібуляк – с. Топорівці
співають на Різдво

1. Святий Миколай за Богом ходив,[11]
Ой дай Боже, за Богом ходив.

2. За Богом ходив, та й Бога просив,
Ой, дай Боже, та й Бога просив.

---

[11] Розшуфровав ноти Денис Рудяк з села Лашківка, 3 ого січня, 2001 р.

3. **Ой Боже Ви наш, прийдіть Ви до нас,**
Ой, дай Боже, прийдіть Ви до нас.

4. **Прийдіть Ви до нас на Святий Вечір,**
Ой, дай Боже, на Святий Вечір.

5. **На Святий Вечір, з вечерячкою,**
Ой, дай Боже, з вечерячкою.

6. **З колядничками, та й з діточками,**
Ой, дай Боже, та й з діточками.

7. **Бо ця вечеря, дуже дорога,**
Ой, дай Боже, дуже дорога.

8. **Дуже дорога, раз на рік така,**
Ой, дай Боже, раз на рік така.

Translation

3. SAINT MYKOLAI WALKED BEHIND GOD

Domnika Mohyliuk and Domnika Tsibuliak
Village of Toporivtsi. Sung at Christmas time

1. Saint Mykolai walked behind God,
O grant it God, walked behind God.

2. He walked behind God and beseeched Him,
O grant it God, and he beseeched Him.

3. O, our God, come visit us,
O grant it God, come visit us.

4. Come visit us on the Holy Evening,[12]
O grant it God, on the Holy Evening.

5. On the Holy Evening, with supper,
O grant it God, with supper.

6. With carolers and with young children,
O grant it God, and with young children.

7. Because this supper is very dear,
O grant it God, is very dear.

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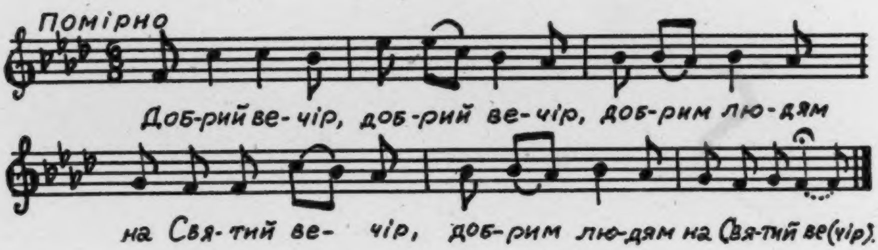
[12] Christmas Eve.

8. Very dear, it is so, only once a year,
O grant it God, it is so, only once a year.

4. ДОБРИЙ ВЕЧІР, ДОБРИЙ ВЕЧІР


Помірно
Доб-рий ве-чір, доб-рий ве-чір, доб-рим лю-дям
на Свя-тий ве- чір, доб-рим лю-дям на Свя-тий ве(чір).

1. Добрий вечір, добрий вечір добрим людям[13]
На Святий Вечір, добрим людям на Святий Ве(чір).[14]

2. Ой сів Христос вечеряти,
А тут входить Божа Мати,
А тут входить Божа Ма (ти).

3. „Сідай Мати вечеряти,
Пшениченьки покушати,
шениченьки покуша (ти)."

4. "Ой спасибі, не сідаю,
Бо роботу пильну маю
Бо роботу пильну ма (ю).

5. Давай сину золоті ключі,
Най повипускаю всі з пекла душі.
Най повипускаю всі з пекла ду (ші)."

6. „Лиш одної не пускати,
Зневажала отця і мати
Зневажала отця і ма (ти).

7. Зневажала і корила,
Межи людям усудила,
Межи людям усуд (ил).

8. Усудила та й на віки,
Насміялася з каліки, насміялася з калі (ки)."

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[13] Розшуфровав ноти Куьма Смаль з міста Кіцмань в січня, 2002 р.

[14] Не співають кінцевий звук повторенних рядків. (The last syllable in the verses are usually not sung - pronounced.)

Translation

4. GOOD EVENING, GOOD EVENING

Domnika Mohyliuk and Domnika Tsibuliak
Sung at Christmas Eve

1. Good evening, good evening, for all you good people on the
Holy Supper, good people on the Holy Supper.

2. O, Christ sat down to supper,
And here enters the Mother of God. - 2 x

3. "Sit down, Mother to have supper, taste some wheat,
Taste some wheat." - 2 x

4. "Oh, thank you, I will not sit down,
As I have urgent work to do. - 2 x

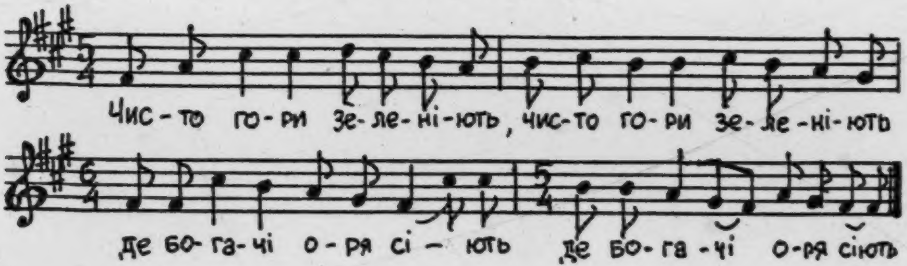
5. "Son, give me the golden keys,
So that I may let all the souls out from hell." - 2x

6. "Only do not let one out,
The one that did not respect her father and mother. - 2 x

7. She did not show respect and criticized them
She criticized them before people. - 2 x

8. She criticized all her life,
nd laughed at cripples.[15] - 2 x

5. ЧИСТО ГОРИ ЗЕЛЕНІЮТЬ


Чис-то го-ри зе-ле-ні-ють, чис-то го-ри зе-ле-ні-ють
де бо-га-чі о-ря сі-ють де бо-га-чі о-ря сіють

---

[15] The ladies sang this carol on January 2nd, 2001 and I, Phyllis Basaraba wrote the words from the cassette.

Домніка Могилюк і Домніка Цібуляк – с. Топорівці
співають на Різдво

1. Чисто гори зеленіють, – 2 р.
2. Де богачі оря, сіють, – 2 р.
3. Лиш та нивка ся чорніє, – 2 р.
4. Де Маланка оре, сіє, – 2 р.
5. Ой, орала, волочила, – 2 р.
6. З рідним братом говорила, – 2 р.
7. „ Соловію, рідний брате, – 2 р.
8. Прийми мене зимувати”, – 2 р.
9. „ Зимувати, я приймаю, – 2 р.
10. Лиш за діти не питаю”, – 2 р.
11. „ Тобі, брате, не питати. – 2 р.
12. Не маєш їх годувати, – 2 р.
13. Як ми сядем вечеряти, – 2 р.
14. Я їх пішлю надвір з хати.” – 2 р.
15. „Ой, йдіть діти надвір з хати, – 2 р.
16. Братчик дає обідати”. – 2 р.
17. Заки в хаті обідали, – 2 р.
18. Діти ненька відвідали, – 2 р.
19. Ой вставайте, неньку, з гробу, – 2 р.
20. Тяжко жити коло роду – 2 р.
21. Тяжко жити, проживати, – 2 р.
22. Бо вигоня надвір з хати, – 2 р.
23. Ой вставайте, неньку, з ями, – 2 р.
24. Тяжко жити нашій мамі, – 2 р.
25. Тяжко жити, проживати, – 2 р.
26. Дрібні діти годувати. – 2 р.

Translation

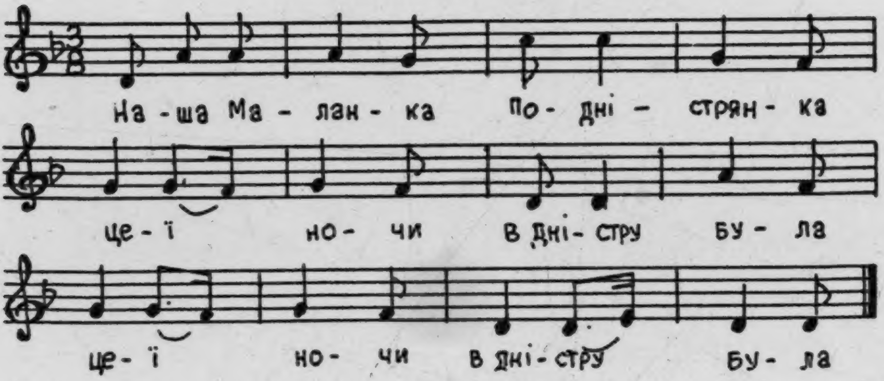
5. THE MOUNTAINS ARE COMPLETELY GREEN

Domnika Mohyliuk and Domnika Tsibuliak
Village of Toporivtsi. Sung at Christmas

1. The mountains are completely green, - 2 x
2. Where the rich plow and sow. - 2 x
3. The only field that is turning black - 2 x
4. Is the one where Malanka is plowing and sowing, - 2 x
5. O, she plowed and harrowed, - 2 x
6. And spoke with her brother. - 2 x
7. "Nightingale, my dear brother, - 2 x
8. Take me to spend the winter in your house." - 2 x
9. "I will take you to spend the winter with me, - 2 x
10. Only I am not asking about your children." - 2 x

11. "Do not care about my children, - 2 x
12. You will not have to feed them. - 2 x
13. When we will sit down to supper, - 2 x
14. I will send them out of the house." - 2 x
15. "Oh, children, go outside the house, - 2 x
16. My brother is serving supper." - 2 x
17. While they were having supper in the house, - 2 x
18. The children went to visit their father, - 2 x
19. O, father, get up from the grave, - 2 x
20. It is difficult to live with relatives - 2 x
21. It is difficult to live, a difficult livelihood. - 2 x
22. Because they send us out of the house. - 2 x
23. O, get up, father, from the grave , - 2 x
24. It is difficult for our mother to live, - 2 x
25. It is difficult to live, a difficult livelihood. - 2 x
26. And to feed little children. - 2 x

6. НАША МАЛАНКА ПОДНІСТРЯНКА


На-ша Ма-лан-ка По-дні-стрян-ка
це-ї но-чи в Дні-стру бу-ла
це-ї но-чи в Дні-стру бу-ла

Домніка Могилюк і Домніка Цібуляк – с. Топорівці
співають на Маланку

1. Наша Маланка – подністрянка
Цеї ночи в Дністру була,
Цеї ночи в Дністру бу (ла).

2. Цеї ночи в Дністру була,
По-дністерськи говорила,
По-дністерськи говори (ла).

3. По-дністерськи говорила,
На камени ноги мила,
На камени ноги ми (ла).

4. На камени ноги мила,
Тонкий фартух замочила,
Тонкий фартух замочи (ла).

5. Повій, вітре буйнесенький,
Висуши фартух тонесенький,
Висуши фартух тонесень (кий).

6. Повій, вітре, долиною,
За нашою Маланкою,
За нашою Маланко (ю).

Translation

6. OUR MALANKA IS FROM THE DNISTER RIVER REGION

Domnika Mohyliuk and Domnika Tsibuliak. Village of Toporivtsi.
Sung at the evening of St. Basil's, January 13th (Malanka)

1. Our Malanka is from Dnister River region
This night she was at the Dnister, - 2 x

2. This night she was at the Dnister,
And spoke the Dnister dialect. - 2 x

3. She spoke the Dnister dialect (language)
And washed her feet on the stones. - 2 x

4. She washed her feet on the stones,
And wet her thin apron. - 2 x

5. O, blow, wind strongly,
Dry the thin apron. - 2 x

6. O, blow wind along the valley,
After our Malanka. - 2 x

# 3. Ol'ha Marusiak of Lashkivka singing her repertoire of carols. Below: is Phyllis Basaraba with Oksana Rudiak, Ol'ha's granddaughter, who wrote the words from the cassette. Photographs: Kornii Rudiak, October 26th, 1998.

Ольга Марусяк
село Лашківка, Кіцманський район
20 км від Станівців

3 - 5 Назви колядок і щедрівок

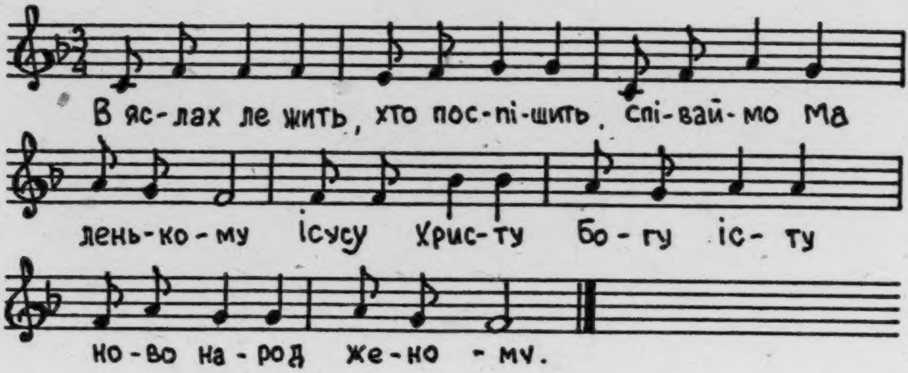
Назва коляди	Число коляди	Сторінка тексту
В яслах лежить	1.	54.
Согласно співайте	2.	57.
Ой сюда-сюда	3.	60.
Мала нічка - Петрівочка	4.	63.
Ой, там на річці, на Йордані, там Маруся сад садила (А)	5.	65.
Ой, в місті, місті в Єрусалимочку (Б)	5.	69.

Ol'ha Marusiak
Village of Lashkivka, Kitsman' region
20 km. north-west of Chernivtsi or 35 km. north-east of Stanivtsi

3 - 6 Names of *koliadky* and *shchedrivky*

Name of Carol	Carol Number	Page Number
He is lying in the manger	1.	55.
Let us sing together	2.	58.
O, this way, this way	3.	61.
It is a short night on the Feast of Petrivka	4.	64.
O, at the Jordan River, there was Marusia planting an orchard (A)	5.	67.
O, in the city, in the city of Jerusalem (B)	5.	70.

1. В ЯСЛАХ ЛЕЖИТЬ


В яс-лах ле жить, хто пос-пі-шить. спі-вай-мо Ма
лень-ко-му Ісусу Хрис-ту Бо-гу іс-ту
но-во на-род же-но -му.

Ольга Марусяк - с. Лашківка, Кіцманський район
співають на Різдво

1. В яслах лежить, хто же побіжить,
Співати Маленькому
Ісусу Христу, Богу істу,
Новонародженному?
Ви пастирі прибігайте,
Єму мило приграваайте,
Яко Богу нашому.

2. Святий Йосиф в руках носить
Пелени Маленькому,
Люляй, люляй, приспівує,
Новонародженному.
Віл і осел приклякають,
Паров своєв огрівають
Творителя своєго.

3. Зібралися, кланялися
Дитяті маленькому,
А три царі несуть дари
Новонародженному.
А звізда їх проводжає,
Над вертепом присвічає.
Де Дитя в яслах лежить.

4. І Ангели, Архангели,
Вдячно всі виспівують,
Голосами і трубами
В небі всі виграваають,
Над вертепом в Вифлеємі,

В Давидовім тихім домі,
Слава Богу! взивають.

5. А люди і патріархи,
Всі ся днесь утішають,
І отроки із пророки
Согласно виспівують.
Сонце, місяць із звіздами,
І ти Єво із Адамом
Нині розвеселіться!

6. І ви гори і ви доли
Всі ся днесь розіграйте,
І ви птиці, ви пірнаті,
Радісно підлітайте.
Бог ізволив народитись,
З Пречистої воплотитись,
Присно Діви Марії.

7. І ми нині всі вірнії
Всі ся днесь утішаймо
Рожденному - безсмертному
Низько ся покланяймо.
Которому честь і хвала,
І на віки віків слава
Від всіх нас буде! Амінь!

Translation

1. HE IS LYING IN THE MANGER

Ol'ha Marusiak - village of Lashkivka, Kitsman' region
Sung at Christmas

1. He is lying in the manger, who will run
To sing to the little one?
Jesus Christ, the true God,
The newborn one.
You shepherds run to Him
And play pleasantly
For our God.

2. Saint Joseph is carrying in his arms
Swaddling clothes for the babe,
Lullaby - lullaby, he is singing,
For the newborn one.
An ox and a donkey kneel down,
And warm the new Creator with their breath.

3. They all gathered and bowed
Before the small Child,
Three kings are bringing gifts,
For the newborn one.
A star is guiding them,
It shone over the stable
Where the Child is lying in the manger.

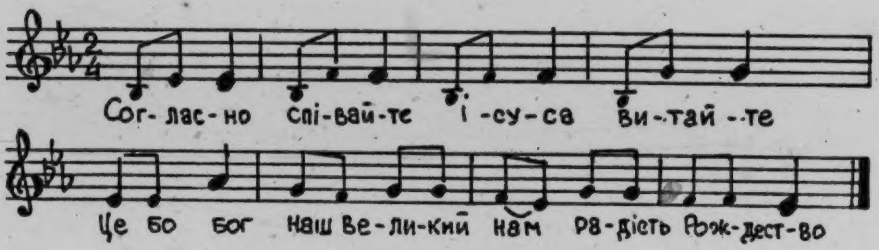
4. Both Angels and Archangels,
Are singing with gratitude,
With their voices and their trumpets,
Everyone is singing in heaven.
Over the manger in Bethlehem,
In David's quiet home,
"Glory to God" they are proclaiming.

5. All the people and the patriarchs
Are rejoicing today,
Both children and prophets
Together are singing,
The sun, the moon with the stars,
And you, Adam with Eve,
Rejoice today as well.

6. And all you mountains and valleys,
Today play music together,
And you birds and feathered ones,
Fly upwards merrily.
God was degreed to be born
And to become incarnate from the Immaculate one.

7. And we all faithful
Today are rejoicing,
And bow lowly,
To Him honour and praise
And glory, forever and ever. Amen!

2. СОГЛАСНО СПІВАЙТЕ


Сог-лас-но спі-вай-те І-су-са ви-тай-те
Це бо бог наш ве-ли-кий нам ра-дість Рож-дест-во

Ольга Марусяк – с. Лашківка
співають на Різдво

1. Согласно співайте, Ісуса витайте,
Це бо Бог істинний,
Нас ради роджений.

2. Весело всі скачте і більше не плачте,
Най Ісус молодець
Піде з нами у танець.

3. Від небес післаний, з Пречистой Панни,
Син Божий воплоти,
Плаче межи скоти.[16]

4. І спішно погляньте, в около станьте
І в труби заграйте,
З Ангелами співайте!

5. Радуйся, Маріє, із сходу царі,
З звіздою приходять,
Дари Му приносять.

6. Миро, ладан несуть,
Молодцю віддають
Яко Царю віку,
Богу – чоловіку.

7. Тепер вже безпечно най ідуть конечно
Громада пастирів
Во Вифлеєм Юдів.

---

[16] Худоба – cattle.

8. Най поють[17] прекрасно, весело согласно,
Стефан вас тримає,
А Іван заграє.

9. Михась за дисканта[18], а Гринько за альта,
Макарій тенора
– Най ідуть до двора!

10. Прийшовши – заграйте, коляду віддайте!
Малоє Дитятко,
Чей прийме ягнятко.

11. Побачив Гарасим, що то є Божий Син,
І скочив по струні,
Сівши на два коні.

12. Заклич ще Никиту, щоб поміг трубити,
Від Бога заплату
Дістанете за то.

13. Марія Пречиста породила Христа,
Пішла з Ним до шопи,
Між бидляти, снопи.

14. Христос ся розповив, нас до себе притулив,
Царство нам дарує,
Де сам царствує.

Translation

2. LET US SING TOGETHER

Ol'ha Marusiak - village of Lashkivka
Sung at Christmas

1. Let us sing together, and greet Jesus,
Because It is the true God,
That is born for our sake.

2. Let us all jump up merrily and do not cry anymore,
Let our youthful Jesus
Come with us to dance.

3. He was sent from heaven
From a Immaculate maiden,

---

[17] Співають - are singing.
[18] Musical - descant, soprano, treble.

The Son is swaddled
And is crying among the cattle.

4. Look quickly and stand around,
Blow the trumpets,
And sing with the angels.

5. Rejoice Mary! from the east are kings
Coming with the star,
Bringing Him gifts.

6. They are carrying myrrh and frankincense
And present these to the young Man.
For the King of all ages,
God and man.

7. Now assuredly let the community of shepherds
Go without fail
To Bethlehem of Juda.

8. Let them all sing beautifully, together,
Stephan will hold (the key or the melody),
And John will play.

9. Michael will sing soprano, a Hrynko will sing alto,
Makari will sing tenor,
Let them go the courtyard.

10. Having arrived, play and sing a carol
For the small Infant,
If He will certainly accept a lamb.

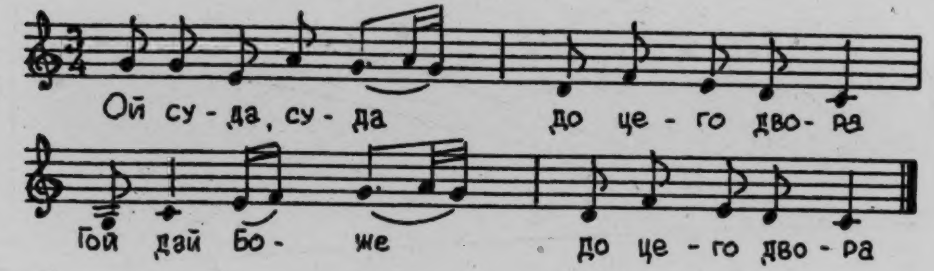
11. Harasym saw that this was God's Son,
And played on the stringed instrument.
As he jumped unto two horses

12. Call also Mykyta to help blow the horns,
You will get a reward from God for this.

13. The Immaculate Mary gave birth to a Son,
She went with Him to the stable
Among the cattle and the sheaves.

14. Christ unwrapped Himself and drew us to Him,
He presents us with the Kingdom,
Where He reigns Himself.

3. ОЙ СЮДА-СЮДА


Ой су-да, су-да до це-го дво-ра
Гой дай Бо- же до це-го дво-ра

Ольга Марусяк – с. Лашківка
співають 6 ого січня,
Тоді хлопці йдуть до дівчат колядувати.

1. Ой сюда-сюда, до цього двора,
Гой дай, Боже, до цього двора.

2. А у цім дворі файно мечено,
Гой дай, Боже, файно мечено.

3. Файно мечено, явір саджено,
Гой дай, Боже, явір саджено.

4. На цім яворі сімсот соколів,
Гой дай, Боже, сімсот соколів.

5. Ой вони сидять, далеко глядять,
Гой дай, Боже, далеко видять.

6. Ой видять далеко, на синє море,
Гой дай, Боже, на синє море.

7. На синім морі корабель пливе,
Гой дай, Боже, корабель пливе.

8. На тім кораблі золотий стільчик,
Гой дай, Боже, золотий стільчик.

9. На тім стільчику, панна йа ґрешна,
Гой дай, Боже, панна йа ґрешна.

10. Панна йа ґрешна, на ім'я Фіалка.[19]
Гой дай, Боже, на ім'я Фіалка.

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[19] Якщо приходять з колодою до хати, то співають дівчині яка живе в цій хаті.
When the lads come caroling to a girl's, they carol to her and her is name inserted.

11. **Ой, сидить, сидить на лютні грає,**
Гой дай, Боже, на лютні грає.

12. **На лютні грає, файно співає,**
Гой дай, Боже, файно співає.

13. **Хто тебе навчив на лютні грати?**
Гой дай, Боже, на лютні грати?

14. **Хто тебе навчив файно співати?**
Гой дай, Боже, файно співати?

15. **Брат навчив на лютні грати,**
Гой дай, Боже, в лютня грати.

16. **Сестра навчила файно співати,**
Гой дай, Боже, файно співати.

17. **Вінчуємо вас з Святим Рождеством,**
Гой дай, Боже, з Святим Рождеством.

18. **З Ісусом Христом,**
Гой дай, Боже, з Ісусом Христом.

19. **Вінчуємо вас з щастям, здоров'ям,**
Гой дай, Боже, з щастям, здоров'ям.

20. **Щастям, здоров'ям, ще й віком довгим,**
Гой дай, Боже, ще й віком довгим.

Translate

3. O, THIS WAY, THIS WAY

Ol'ha Marusiak - village of Lashkivka
Sung at Christmas

1. O, this way, this way to this courtyard,
Hoi, grant it God, to this courtyard.

2. This courtyard is very well swept,
Hoi, grant it God, very swept.

3. It is nicely swept, a sycamore is planted here,
Hoi, grant it God, a sycamore is planted here.

4. On this sycamore tree are seven hundred falcons,
Hoi, grant it God, seven hundred falcons.

5. O, they are sitting and looking far off in the distance,
Hoi, grant it God, looking far off in the distance.

6. They look far away and see on the blue sea,
Hoi, grant it God, on the blue sea.

7. There is a ship sailing on the blue sea,
Hoi, grant it God, a ship sailing.

8. There is a golden stool on that ship,
Hoi, grant it God, a golden stool.

9. A gracious maiden is sitting on that stool,
Hoi, grant it God, a gracious maiden.

10. A gracious maiden by the name of Fialka,[20]
Hoi, grant it God, by the name of Fialka.

11. She is sitting and playing a lute,
Hoi, grant it God, playing a lute.

12. She is playing the lute and singing nicely,
Hoi, grant it God, singing nicely.

13. Who taught you to play the lute?
Hoi, grant it God, to play the lute?

14. Who taught you to sing nicely?
Hoi, grant it God, to sing nicely?

15. My brother taught me to play the lute,
Hoi, grant it God, to play the lute.

16. My sister taught me to sing nicely,
Hoi, grant it God, to sing nicely.

17. Wishing you with the holidays of the New Birth,
Hoi, grant it God, with the holidays of the New Birth.

18. With Jesus Christ,
Hoi, grant it God, With Jesus Christ.

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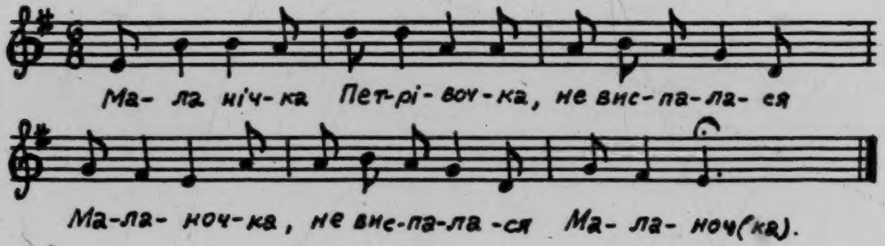
[20] The young maiden's name is inserted when the lads go caroling to her.

19. Wishing you happiness and health,
Hoi, grant it God, happiness and health.

20. Happiness and health and a long life!
Hoi, grant it God, a long life!

4. МАЛА НІЧКА – ПЕТРІВОЧКА


Ма- ла ніч- ка Пет-рі- воч-ка, не вис-па-ла- ся
Ма-ла- ноч-ка, не вис-па-ла -ся Ма- ла- ноч(ка).

Ольга Марусяк – с. Лашківка
співають на Маланку, вечера 13 ого січня

1. Мала нічка – Петрівочка,[21]
Не виспалася Маланочка, не виспалася Маланоч (ка)[22],
Шовки пряла, кедри[23] ткала, та й до мамки відсилала. – 2 р.
Не мої шовки, не мої кедри,
Не моя дочка Маланочка, не моя дочка Маланоч (ка).

2. Мала нічка – Петрівочка,
Не виспалася Маланочка, не виспалася Маланоч (ка),
Шовки пряла, кедри ткала, та й до татка відсилала. – 2 р.
Не мої шовки, не мої кедри,
Не моя дочка Маланочка, не моя дочка Маланоч (ка).

3. Мала нічка – Петрівочка,
Не виспалася Маланочка, не виспалася Маланоч (ка),
Шовки пряла, кедри ткала, та й до сестри відсилала. – 2 р.
Не мої шовки, не мої кедри,
Не моя сестра Маланочка, не моя сестра Маланоч (ка).

4. Мала нічка – Петрівочка,
Не виспалася Маланочка, не виспалася Маланоч (ка),
Шовки пряла, кедри ткала, та й до брата відсилала.– 2 р.
Не мої шовки, не мої кедри,
Не моя сестра Маланочка, не моя сестра Маланоч (ка).

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[21] Петрівка Піст від 6 ого до 11 ого липня – старий стиль – юліянський календар
[22] Розшифровав ноти Кузьма Смаль – міста Кіцмань.
[23] А. Яківчик. *Пісні Буковини.* (КиївЬ Музична Україна, 1990), р. Ст. 442, словник діялектних слів. „Ткати на килимі зображення кедрини."

5. Мала нічка – Петрівочка,
Не виспалася Маланочка, не виспалася Маланоч (ка),
Шовки пряла, кедри ткала, та й до милого відсилала. – 2 р.
Це мої шовки це мої кедри,
Це моя мила Маланочка, це моя мила Маланоч (ка).

Translation

4. THE NIGHTS ARE SHORT DURING PETRIVKA

Ol'ha Marusiak - village of Lashkivka
Sung on the evening of Malanka, January 13th

1. The nights are short during Petrivka[24]
And Malanka did not have enough sleep.[25] - 2 x
She was spinning silks and weaving cedar designs [26]
And sent them to her mother. - 2 x
" These are not my silks, these are not my cedar designs,
This Malanka is not my daughter." - 2 x

2. The nights are short during Petrivka
And Malanka did not have enough sleep. - 2 x
She was spinning silks and weaving cedar designs
And sent them to her father. - 2 x
"These are not my silks, these are not my cedar designs,
This Malanka. is not my daughter." - 2 x

3. The nights are short during Petrivka
And Malanka did not have enough sleep. - 2 x
She was spinning silks and weaving cedar designs
And sent them to her sister. - 2 x
"These are not my silks, these are not my cedar designs,
This Malanka. is not my sister." - 2 x

4. The nights are short during Petrivka
And Malanka did not have enough sleep. - 2 x
She was spinning silks and weaving cedar designs
And sent them to her brother. - 2 x
"These are not my silks, these are not my cedar designs,
This Malanka. is not my sister." - 2 x

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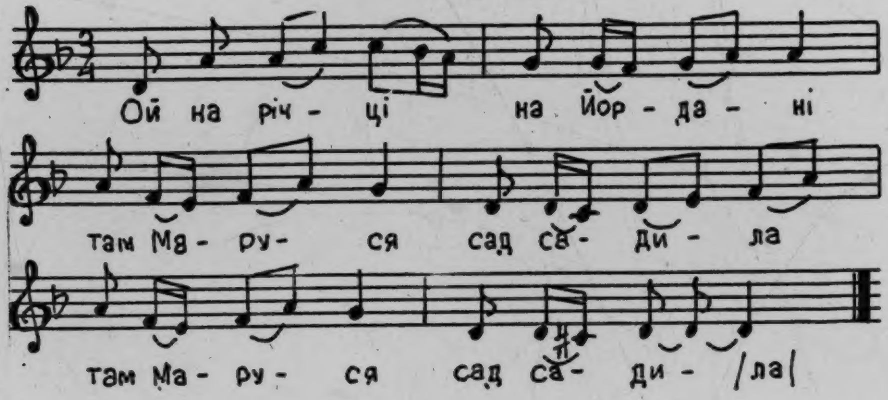
[24] Petrivka Feast from July 6th to July 11th according to the old style - Julian calendar.
[25] The notes were transcribed by Kuzma Smal' - town of Kitsman'.
[26] A. Iakivchuk. *Pisni Bukovyny.* (Kyiv: Muzychna Ukraina, 1990), p. 442, the dialectical dictionary says, "To weave on a loom, designs of maple leaves."

5. The nights are short during Petrivka
And Malanka did not have enough sleep. - 2 x
She was spinning silks and weaving cedar designs
And sent them to her sweetheart. - 2 x
"These are my silks, these are my cedar designs,
This is my dear Malanka." - 2 x

5. ОЙ ТАМ НА РІЧЦІ, НА ЙОРДАНІ, ТАМ МАРУСЯ САД САДИЛА


Ой на річ - ці на Йор - да - ні
там Ма - ру - ся сад са - ди - ла
там Ма - ру - ся сад са - ди - /ла/

Денис Рудяк і сім'я. С. Лашківка
Співають на Йордан коли хлопці ходять до дівчат.

1. Ой на річці, на Йордані,[27]
Там Маруся сад садила, там Маруся сад сади (ла).

2. Сад садила, поливала,
До мамочки лист писала, до мамочки лист писа (ла).

3. „Прошу мамо, сад продати,
Прошу, мамо, мене взяти, прошу, мамо, мене взя (ти)."

4. „В мене коні не ковані,
В мене вози поламані, в мене вози полама (ні)."

5. Ой в місті, в місті Єрусалимочку,
Хрестився Христос на Йорданочку,- 2 р.

6. Ой на річці, на Йордані,
Там Маруся сад садила, там Маруся сад сади (ла).

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[27] Слова написав Олександр Рудяк, 1 ого листопада, 1998 р., села - Лашківка.

7. Сад садила, поливала,
До таточка лист писала, до таточка лист писа (ла).

8. „Прошу тату, сад продати,
Прошу тату, мене взяти, прошу тату, мене взя (ти)."

9. „В мене коні не ковані,
В мене вози поламані, в мене вози полама (ні)."

10. Ой в місті, в місті Єрусалимочку,
Хрестився Христос на Йорданочку. – 2 р.

11. Ой на річці, на Йордані,
Там Маруся сад садила, там Маруся сад сади (ла).

12. Сад садила, поливала,
До братчика лист писала, до братчика лист писа (ла).

13. „Прошу, брате, сад продати,
Прошу, брате, мене взяти, прошу, брате, мене взя (ти)."

14. „В мене коні не ковані,
В мене вози поламані, в мене вози полама (ні)."

15. Ой в місті, в місті Єрусалимочку,
Хрестився Христос на Йорданочку. – 2 р.

16. Ой на річці, на Йордані,
Там Маруся сад садила, там Маруся сад сади (ла).

17. Сад садила, поливала,
До сестрички лист писала, до сестрички лист писа (ла).

18. „Прошу, сестро, сад продати,
Прошу, сестро мене взяти, прошу, сестро мене взя (ти)."

19. „В мене коні не ковані,
В мене вози поламані, в мене вози полама (ні)."

20. Ой в місті, в місті Єрусалимочку,
Хрестився Христос на Йорданочку. – 2 р.

21. Ой на річці, на Йордані,
Там Маруся сад садила, там Маруся сад сади (ли).

22. Сад садила, поливала,
До милого лист писала, До милого лист писа (ла).

23. „Прошу, милий, сад продати,
Прошу, милий мене взяти, прошу, милий мене взя (ти)."

24. „В мене коні поковані,
В мене вози не ламані, в мене вози не лама (ні)."

25. Ой в місті, в місті Єрусалимочку,
Христився Христос на Йорданочку. - 2 р.

Translation

5.

O, AT THE JORDAN RIVER,
MARUSIA WAS PLANTING AN ORCHARD THERE

Ol'ha Marusiak - village of Laskivka
Sung on Christmas Eve, January 6th, when the young lads go caroling to the girls.

Sung by Denys Rudiak and his guests

1. O, at the Jordan River,[28]
Marusia was planting an orchard there. - 2 x

2. She planted an orchard and watered it.
She wrote a letter to her mother. - 2 x

3. "Please, mother, sell the orchard,
"Please, mother, take me away." - 2x

4. "My horses are not shod,
My wagons are broken." - 2 x

5. Oh, in the city, in the city of Jerusalem.
Christ was baptized in the Jordan river. - 2 x

6. Oh, at the Jordan River,
There was Marusia planting an orchard. - 2 x

7. She planted an orchard and watered it.
She wrote a letter to her father. - 2 x

8. "Please, father, sell the orchard,
"Please, father, come and take me away." - 2 x

9. "My horses are not shod,
My wagons are broken." - 2 x

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[28] Oleksandr Rudiak wrote the words November 1, 1998, village of Lashkivka.

10. Oh, in the city, in the city of Jerusalem.
Christ was baptized in the Jordan river. - 2 x

11. Oh, at the Jordan River,
There was Marusia planting an orchard. - 2 x

12. She planted an orchard and watered it.
She wrote a letter to her brother. - 2 x

13. "Please, brother, sell the orchard,
"Please, brother, take me away." - 2 x

14. "My horses are not shod,
My wagons are broken." - 2 x

15. Oh, in the city, in the city of Jerusalem.
Christ was baptized in the Jordan river. - 2 x

16. Oh, at the Jordan River,
There was Marusia planting an orchard. - 2 x

17. She planted an orchard and watered it.
She wrote a letter to her sister. - 2 x

18. "Please, sister, sell the orchard,
"Please, sister, me away." - 2x

19. "My horses are not shod,
My wagons are broken." - 2 x

20. Oh, in the city, in the city of Jerusalem.
Christ was baptized in the Jordan river. - 2 x

21. O, at the Jordan River,
There was Marusia planting an orchard. - 2 x

22. She planted an orchard and watered it.
She wrote a letter to her sweetheart. - 2 x

23. "Please, dear sweetheart, sell the orchard,
"Please, sweetheart, take me away." - 2 x

24. "My horses are shod,
My wagons are not broken." - 2 x

25. O, in the city, in the city of Jerusalem.
Christ was baptized in the Jordan river. - 2 x

5. ОЙ В МІСТІ, МІСТІ В ЄРУСАЛИМОЧКУ

(Б)

Ольга Марусяк – с. Лашківка
співають 6 ого січня – Святий Вечір і на
18 ого січня коли хлопці йдуть до дівчат.
Співав Денис Рудяк і його гості.

1. Ой в місті, місті в Єрусалимочку,[29]
Хрестився Христос на Йорданочку. – 2 р.

2. Там Галина сад садила, сад садила й поливала. – 2 р.

3. Та й до ненька лист писала. – 2 р.

4. „ Прошу, неньку, сад зрубати,
Прошу, неньку, мене взяти." – 2 р.

5. „ В мене коні не ковані, в мене вози поламані." – 2 р.

6. Ой в місті, місті в Єрусалимочку,
Хрестився Христос на Йорданочку. – 2 р.

7. Там Галина сад садила, сад садила й поливала. – 2 р.

8. До мамочки лист писала. – 2 р.

9. „ Прошу, мамко, сад зрубати,
Прошу, мамко, мене взяти." – 2 р.

10. „ В мене коні не ковані, в мене вози поламані." – 2 р.

11. Ой в місті, місті в Єрусалимочку,
Хрестився Христос на Йорданочку. – 2 р.

12. Там Галина сад садила, сад садила й поливала. – 2 р.

13. До братчика лист писала. – 2 р.

14. „ Прошу, брате, сад зрубати,
Прошу, брате, мене взяти." – 2 р.

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[29] На мелодію 5 А.

15. „ В мене коні не ковані, В мене вози поламані." – 2 р.

16. Ой в місті, місті в Єрусалимочку,
Хрестився Христос на Йорданочку. – 2 р.

17. Там Галина сад садила, сад садила й поливала. – 2 р.

18. До сестрички лист писала. – 2 р.

19. „ Прошу, сестро, сад зрубати,
Прошу, сестро, мене взяти." – 2 р.

20. „ В мене коні не кованів мене вози поламані." – 2 р.

21. Ой в місті, місті в Єрусалимочку,
Хрестився Христос на Йорданочку. – 2 р.

22. Там Галина сад садила, сад садила й поливала. – 2 р.

23. До милого лист писала. – 2 р.

24. „ Прошу, милий, сад зрубати,
Прошу, милий, мене взяти." – 2 р.

25. „ В мене коні поковані, в мене вози не ламані." – 2 р.

26. Ой в місті, місті в Єрусалимочку,
Хрестився Христос на Йорданочку. – 2 р.[30]

5. O, IN THE CITY, IN THE CITY OF JERUSALEM
(B)

Ol'ha Marusiak - village of Lashkivka
Sung on Christmas Eve, January 6th,
when the young lads go caroling to the girls.

Sung by Denys Rudiak and his guests

1. O, in the city, in the city of Jerusalem.[31]
Christ was baptized in the Jordan river. - 2 x

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[30] Слова написав Олександр Рудяк, 1 ого листопада, 1998 р. с. Лашківка.
[31] Same melody as 5 (A).

2. Halyna was planting an orchard there,
She planted and watered the orchard. - 2 x

3. She wrote a letter to her father, - 2 x

4. "Please, father, cut down the orchard,
Please, father, come and take me away." - 2 x

5. "My horses are not shod,
My wagons are broken." - 2 x

6. Oh, in the city, in the city of Jerusalem.
Christ was baptized in the Jordan river. - 2 x

7. Halyna was planting an orchard there,
She planted and watered the orchard. - 2 x

8. She wrote a letter to her mother. - 2 x

9. "Please, mother, cut down the orchard,
Please, mother, come and take me away." - 2 x

10. "My horses are not shod,
My wagons are broken." - 2 x

11. O, in the city, in the city of Jerusalem.
Christ was baptized in the Jordan river. - 2 x

12. Halyna was planting an orchard there,
She planted and watered the orchard. - 2 x

13. She wrote a letter to her brother. - 2 x

14. "Please, brother, cut down the orchard,
Please, brother, come and take me away." - 2 x

15. "My horses are not shod,
My wagons are broken." - 2 x

16. O, in the city, in the city of Jerusalem.
Christ was baptized in the Jordan river. - 2 x

17. Halyna was planting an orchard there,
She planted and watered the orchard. - 2 x

18. She wrote a letter to her sister. - 2 x

19. "Please, sister, cut down the orchard,
Please, sister, come and take me away." - 2 x

20. "My horses are not shod,
My wagons are broken." - 2 x

21. Oh, in the city, in the city of Jerusalem.
Christ was baptized in the Jordan river. - 2 x

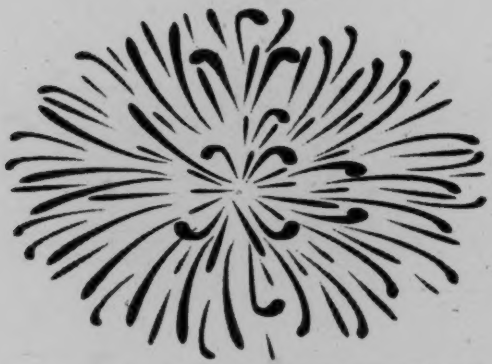
22. Halyna was planting an orchard there,
She planted and watered the orchard. - 2 x

23. She wrote a letter to her sweetheart. - 2 x

24. "Please, sweetheart, cut down the orchard,
Please, sweetheart, come and take me away." - 2 x

25. "My horses are shod,
My wagons are not broken." - 2 x

26. O, in the city, in the city of Jerusalem.
Christ was baptized in the Jordan river. - 2 x[32]



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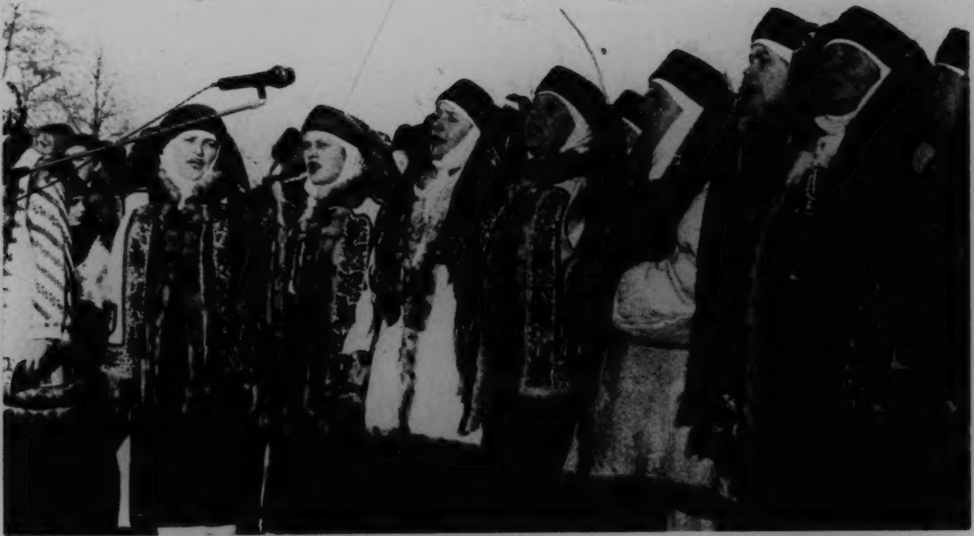
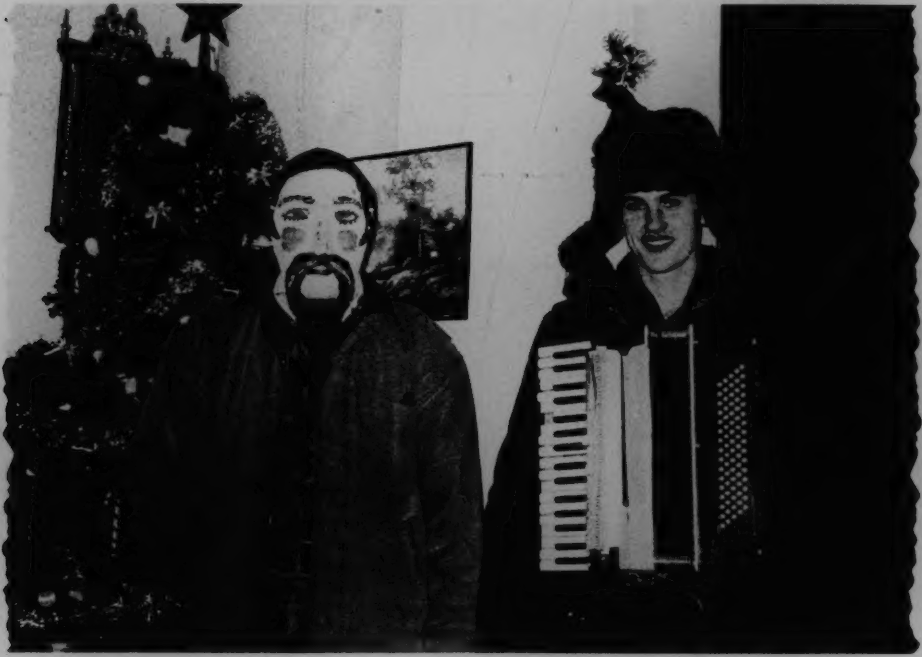
[32] The words were written by Oleksandr Rudiak, November 1st, 1998, village of Lashkivka.

# 4. Above: Denys Rudiak of the village of Lashkivka transcribing notes to several carols from Toporivtsi, January 3rd, 2001. Aunt Vasylyna Savkevych and her carolers (all relatives) - Verkhni Stanivtsi. January 8th, 1997.



# 5 Above is a group of women dressed in national costume singing at Kitsman's First Annual Malanka Concert, January 14th, 2001.

# 6 Below is Sasha Rudiak with his friend Iurii from Lashkivka ready to go out and celebrate Malanka and sing carols for the village girls. Sasha is dressed as an old man (*did*) and Iurii is dressed as soldier. January 13th, 2001.



Сім'я Зіни Лакусти
Село - Верхні Станівці, Кіцманський район
55 км з міста Чернівців.

3 - 7 Назви колядок і щедрівок

Назва колядки	Число колядки	Сторінка тексту
Новорічна щедрівка	1.	77.
З Рождеством Христовим	2.	78.
Во Вифлеємі	3.	80.
Нова радість стала	4.	82.
Небо і земля	5.	85.
Предвічний	6.	87.
Ходить Господь по раю	7.	90.
Ангел пастирям мовив	8.	93.
Добрий вечір тобі, пане господарю	9.	94.
Вчора із вечора	10.	96.

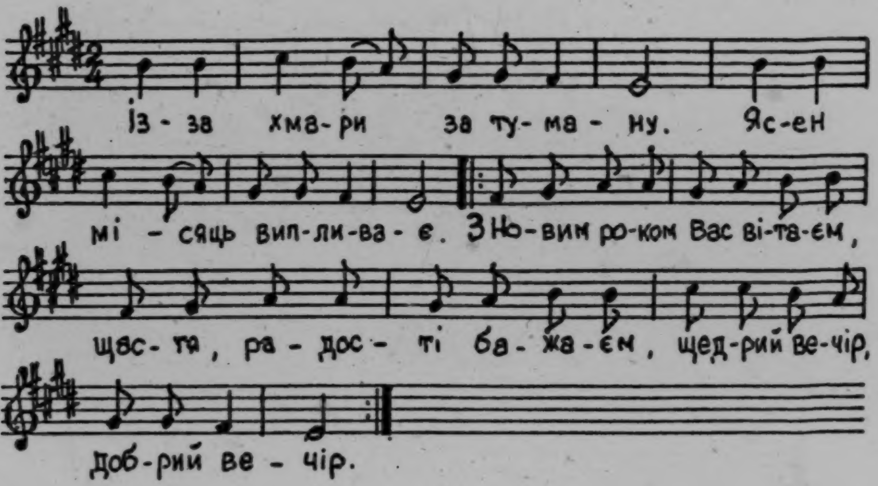
Zina Lakusta and her family
Village of Verkhni Stanivtsi, Kitsman' region
55 km. north-west of Chernivtsi

3 - 8 Names of *koliadky* and *shchedrivky*

Name of Carol	Carol Number	Page Number
A New Year's Shchedrivka	1.	78.
On Christ's birthday	2.	79.
In Bethlehem	3.	81.
New joy has arrived	4.	83.
Heaven and earth	5.	86.
The Eternal One	6.	88.
The Lord is walking in paradise	7.	91.
The angel speaks to the shepherds	8.	93.
Good evening to you, master of the house	9.	95.
Yesterday in the evening	10.	97.

# 7. Top photograph is Zina Lakusta, leader of the fourth group. July 18, 1999. Photograph below is her eldest son Mykhailo, his wife Ol'ha and their children Andrew and Veronika. Phyllis Basaraba is in the center. January 8, 1997.

1. НОВОРІЧНА ЩЕДРІВКА


Із - за хма - ри за ту - ма - ну. Яс-ен
мі - сяць вип-ли-ва - є. З Но-вим ро-ком Вас ві-та-єм,
щас-тя, ра - дос - ті ба-жа-єм, щед-рий ве-чір,
доб-рий ве - чір.

Сім'я Лакустів – с. В. Станівці, Кіцманський район
співають на Новий Рік, 31 ого груня

1. Ізза хмари за туману
Ясен місяць випливає.

Приспів: З Новим Роком вас вітаєм,
Щастя й радості бажаєм,
Щедрий вечір, добрий вечір.

2. Шлем Вам друзям побажання,
В ясний вечір новорічний.

3. Хай лунає пісня наша,
Пісня миру, дружби й щастя.

Translation

1. A NEW YEAR'S SHCHEDRIVKA

Zina Lakusta and her family - Upper Stanivtsi
Sung on New Year's Eve December 31st

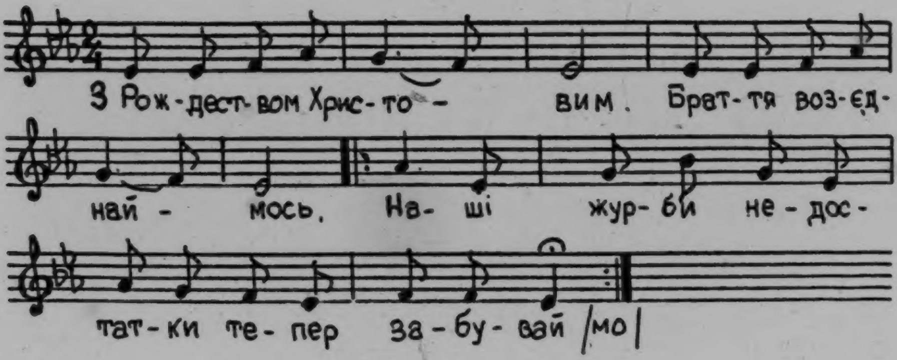
1. Out of the clouds beyond the fog
A bright moon is emerging

Refrain: We greet you with the New Year
We wish you happiness and joy
O bountiful evening, good evening!

2. We send you friends greetings,
On the bright New Year's evening.

3. May our song resound,
A song of peace, friendship and happiness![33]

2. З РОЖДЕСТВОМ ХРИСТОВИМ


З Рож-дест-вом Хрис-то - вим. Брат-тя воз-єд-
най - мось, На- ші жур- би не - дос-
тат-ки те- пер за - бу- вай /мо|

Сім'я Лакустів - с. В. Станівці
співають на Різдво

1. З Рождеством Христовим
Браття всі з'єднаймось,
Наші журби й недостатки
Тепер забуваймо.

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[33] The Lakusta family told me that they learned this song during the Soviet regime. At that time it was common for almost every village to have its own choral groups and hold concerts. This song is an example of a secular song (worldly nature) that was newly crated during the Soviet regime in the last century. This song reveals typical soviet propaganda slogans such as "friendship and peace".

2. Бо тепер по цілім світі
Сталася новина,
Що Пречиста Діва Мати
Породила Сина.

3. Не вродила Його в палатах
Ані в царськім домі,
Породила в Вифлеємі
У стаєньці Божій.

4. Тої ночі пастушочки
В полі ночували,
Побачили звізду ясну
До стайні спішили.

5. А як прийшли до стаєньки
На колінця впали,
Вже впізнали, що вродився
Ісус Христос Наш.

6. Ісус Христос народився
Лиш би Йому жити.
Ірод лютий, цар юдейський
Шукав Його вбити.

7. Діва Мати добра
Жаль її дитини,
Збирається в чужі землі
Далеко до днини.

8. В чужих землях Діва Мати
Все це перебула,
Як чула, що вмер Ірод,
Назад ся вернула.

9. Допоможи Пане Боже
Все це перебути,
Алилуя в Вифлеємі
В небі заспівати.

Translation

2. ON CHRIST'S BIRTHDAY

Zina Lakusta and her family - Upper Stanivtsi
Sung at Christmas

1. On Christ's birthday,
Brethren, let us all get together
Let us forget our sorrow and insufficiencies.

2. Because now all over the world
There comes wondrous news,
That the Immaculate Mary
Gave birth to a Son.

3. She did not give birth to Him in a royal home,
Nor in a King's home,
But she gave birth in Bethlehem in God's manger.

4. That night the shepherds were sleeping in the field,
They saw a bright star and hurried to the stable.

5. When they came to the stable, they fell on their knees,
They already knew that our Jesus Christ was born.

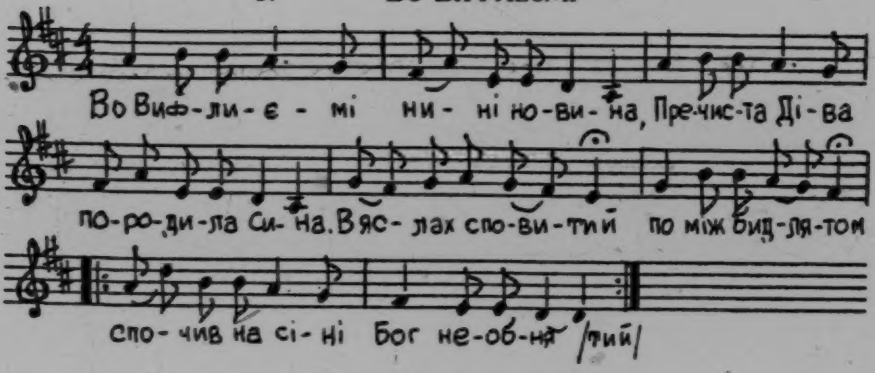
6. Jesus Christ was born, if only for Him to live,
The cruel Herod, King of Judea, is searching to kill Him.

7. The Virgin Mother was kind and felt pity for her child,
She is planning to go to a strange land before daybreak.

8. The Virgin Mother lived through this all in the strange land.
When she heard that Herod had died, she returned.

9. Help us Lord God, to live through this all,
To sing alleluia in Bethlehem and in heaven.

3. ВО ВИФЛЕЄМІ


Во Вифлиємі нині новина, Пречиста Діва
породила Сина. В яслах сповитий поміж бидлятом
спочив на сіні Бог необнятий

Сім'я Лакустів - с. В. Станівці
співають на Різдво

Сім'я Лакустів - с. В. Станівці
співають на Різдво

1. Во Вифлеємі нині новина,
Пречиста Діва породила Сина.
В яслах споситий поміж бидлятом,
Спочив на сіні Бог необнятий. - 2 р.

2. Вже Херувими славу співають,
Ангельські хори Спаса вітають.
Пастир убогий несе, що може,
Щоб обдарити Дитятко Боже. - 2 р.

3. За світлом зірки десь аж зі сходу
Йдуть три владики з княжого роду.
Золото в дари, кадило, миро,
Враз з чистим серцем несуть в офіру.- 2 р.

4. Ісусе милий, ми не багаті,
Золото в дари ми не можем дати.
Та дар цінніший несем від мира,
Це віра серця і любов щира. - 2 р.

5. А ясна зоря світу голосить
Месія радість, щастя приносить!
До Вифлеєма спішіть всі нині,
Бога звитайти в бідній Дитині! - 2 р.

6. Глянь оком щирим, о Божий Сину,
На нашу землю, на нашу родину.
Зішли їй з неба дар превеликий,
Щоб Тя[34] славили во вічні віки. - 2 р.

Translation

3. IN BETHLEHEM

Zina Lakusta and her family - Upper Stanivtsi
Sung at Christmas

1. In Bethlehem today came the news
The Immaculate Virgin gave birth to a son.
Who was swaddled in a manger among the cattle
And rested on the hay, God unembraced. - 2 x

2. Already the Cherubim sing glory,
Angelic choirs welcome the Saviour.
The poor shepherd brings what he can,

---

[34] Тебе - you.

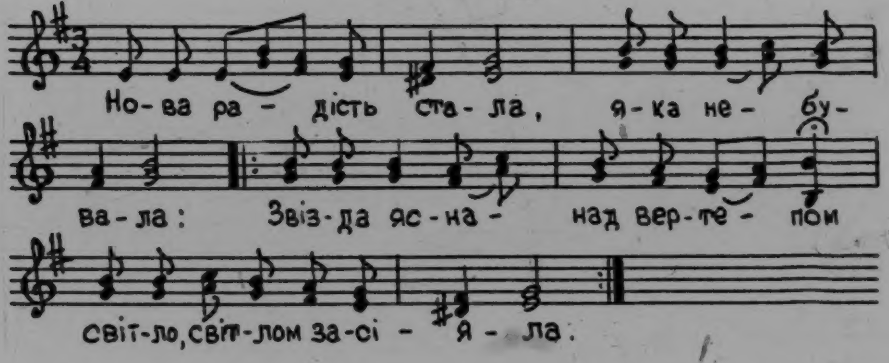
3. Following a bright star all the way from the east,
Three Lords of princely birth are bringing an offering
of gold, incense and myrrh,
Immediately an offering with pure hearts. - 2 x

4. Dear Jesus, we are not rich,
Golden gifts we cannot give to you.
But a gift more precious than myrrh we bring
Faith in our hearts and sincere love. - 2 x

5. A bright star announces to the world,
That the Messiah brings joy and good fortune,
Rush all to Bethlehem today,
To greet God in the lowly child. - 2 x

6. Look on us sincerely, O Son of God,
On our land, on our family,
Send from heaven the greatest gift,
So we may glorify you forever and ever. - 2 x

4. НОВА РАДІСТЬ СТАЛА


Но-ва ра - дість ста-ла, я-ка не- бу-
ва-ла: Звіз-да яс-на- над вер-те- пом
світ-ло,світ-лом за-сі - я - ла.

Сім'я Лакустів - с. В. Станівці
співають на Різдво

1. **Нова радість стала**
Яка не бувала.
Звізда ясна над вертепом
Світлом, світлом, засіяла. **- 2 р.**

2. **Нарід звеселився,**
Бо Христос родився.
Як чоловік перед нами, Богу уклонився. **- 2 р.**

3. Боже Ти наш Царю
Небесний Владарю.
Даруй літа щасливії, цему, цему господарю. - 2 р.

4. Цему господарю,
І його ґаздині.
Щоби вони дочекали нарік, нарік цеї днини. - 2 р.

5. Щоби дочекали
Щоби не вмирали.
Щоби вони нас усіх нарік, нарік споминали![35] - 2 р.

Translation

4. NEW JOY HAS ARRIVED

Zina Lakusta and her family - Upper Stanivtsi
Sung at Christmas

1. New joy has arrived
As there never was before.
Over the manger, the bright star
Gave its light. - 2 x

2. The people became happy,
Because Christ was born.
Like a man before us,
He was humbly swaddled. - 2 x

3. God, you are our King, Heavenly Lord,
Give years of happiness to this master of the house. - 2 x

4. To the master of this house and his wife,
So that they would look forward to this day in a year, - 2 x

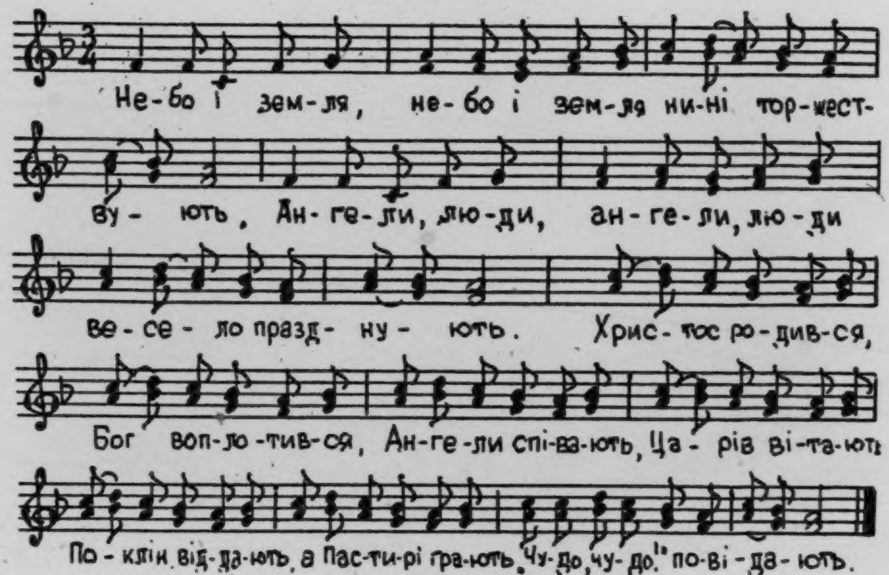
5. So that they would await it and not die,
So that they would remember us all next year.[36] - 2 x

---

[35] Галина Котович з Едмонтону дає другий варіант і каже шо, „ Поза Україною співаєм, 'Просим Тебе Царю, просим Тебе нині, даруй волю, верни славу, нашій любій Україні'".
[36] Halyna Kotovych of Edmonton gives a variant of this carol and said that, "Outside of Ukraine sing, 'We beseech you, O King, we beseech you today, allow freedom to return to our glorious Ukraine.'"

# 8. Top photograph is Zina Lakusta's daughter Maurisa Kostashchuk with her family. January 15, 1997. Bottom photograph is son Ivan Lakusta with his wife Marusia and their children Iaryna and Vasyl'ko. January 15, 1997.

5. НЕБО І ЗЕМЛЯ


Не-бо і зем-ля, не-бо і зем-ля ни-ні тор-жест-
ву- ють, Ан-ге-ли, лю-ди, ан-ге-ли, лю-ди
ве-се-ло празд-ну-ють. Хрис-тос ро-див-ся,
Бог воп-ло-тив-ся, Ан-ге-ли спі-ва-ють, Ца-рів ві-та-ють
По-клін від-да-ють, а Пас-ти-рі гра-ють, Чу-до, чу-до! по-ві-да-ють.

Сім'я Лакустів – с. В. Станівці
співають на Різдво

1. Небо і земля, – 2 р.
Нині торжествують,
Ангели й люди, – 2 р.
Весело празнують.

Приспів:
Христос родився, Бог воплотився,
Ангели співають, царі вітають,
Поклін віддають, а пастирі грають,
Чудо, чудо повідають!

2. У Вифлеємі, –2 р.
Весела новина:
Пречиста Діва, – 2 р.
Породила сина.

3. Слово Отчеє, – 2 р.
Взялося на тіло.
В темностях земних, – 2 р.
Сонце засвітило.

4. Ангели служать, – 2 р.
Своєму Королю,
І в вертепі, – 2 р.
Творять Єго волю.

5. Три царі, – 2 р.
З востоку приходять
Смирну і ладан, – 2 р.
Золото приносять.

6. Царю і Богу, – 2 р.
Тоє офірують,
Пастирі всім, – 2 р.
Людям річ сказують.

7. І ми рожденному,[37] – 2 р.
Богу поклін даймо.
Слава во вишних, – 2 р.
Єму заспіваймо.

Translation

5. HEAVEN AND EARTH

Zina Lakusta and her family - Upper Stanivtsi
Sung at Christmas

1. Heaven and earth - 2 x
Today are rejoicing.
Angels and people - 2 x
Happily are celebrating.

Refrain: Christ is born, God is incarnate,
Angels are singing and greeting their King,
Paying their homage, shepherds are playing
Miracle, miracle, proclaiming! - 2 x

2. In Bethlehem - 2 x
There are glad tidings:
The Immaculate Mary - 2 x
Gave birth to a Son.

3. The word of the Father - 2 x
Became flesh.
In the darkness of the land, - 2 x
The sun began to shine.

4. The angels are serving - 2 x
Their King,
And in the manger - 2 x
Are fulfilling His will.

---

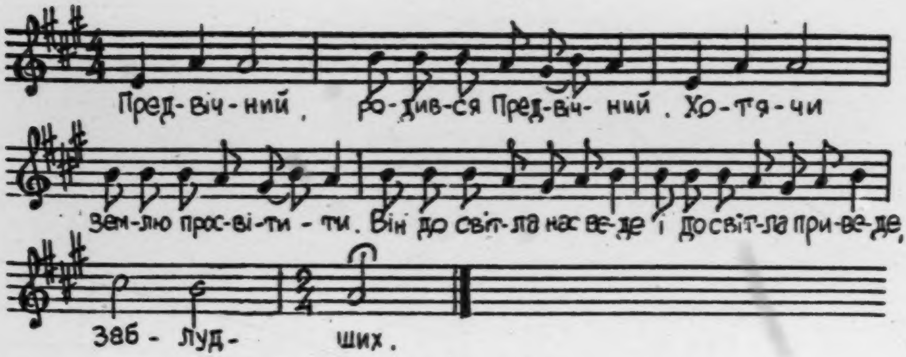
[37] Begotten of God.

5. Three Kings - 2 x
Are coming from the East,
Myrrh and incense and gold - 2 x
They are bringing.

6. They are offerings to the King and God - 2 x
All the shepherds are telling the news to all people that God is born.

7. An we are born of God, - 2 x
We bow before God,
Glory in the highest! - 2 x
Let us sing to Him!

6. ПРЕДВІЧНИЙ


Пред-віч-ний, ро-див-ся Пред-віч-ний. Хо-тя-чи
зем-лю прос-ві-ти - ти. Він до світ-ла нас ве-де і до світ-ла при-ве-де,
заб - луд- ших.

Сім'я Лакустів – с. В. Станівці
співають на Різдво

1. Предвічний родився, пред літа
Хотячи землю просвітити,
Він нас від тьми відведе
І до світла приведе, заблудних.

2. Нове літо зачинає
Новий Цар на престіл ступає,
Убого ся народив
Багатого засмутив Ірода.

3. Як Діва породила Сина,
Поганська віра відступила.
Пізнай Бога хранителя
Веселися, дружино, Христова.

4. Привикай Діво, повивати
Не покинь старче пильнувати
Творителя своєго.
Знають Царя нашого, бидлята.

5. Небеса луна освітила
Як Діва Сина породила.
Цілу ніч світити,
Волю Його повнити мусіла.

6. А звізда побудила царів,
Спішити до вертепу дари.
Витали Го пастирі.
Потім прийшли три царі до Царя всіх.

7. Злобного Ірода минули
Іншою дорогою звернули
Радуються три царі,
Що вернулись здорові з дороги.

8. А Ірод з того засмутився,
Що Христос Господь народився.
Казав Його шукати
По всій землі питати для зради.

9. Ірода піддані смутяться
В Єгипті боввани крушаться,
Ангел в сні віщує,
Що ся Ірод готує на Христа.

10. Візьми же Йосифе дитину
І матір в ранішну годину
Доки вороги не згинуть,
І кінець свій не знайдуть. Будь же там.

11. Іроду не уподобімся
Вірні, Христу поклонімся,
Що нас від гріхів заховав,
Своє царство дарував на віки.

Translation

6. THE ETERNAL ONE

Zina Lakusta and her family - Upper Stanivtsi
Sung at Christmas

1. The eternal God was born before the ages,
Wanting to enlighten the world,
He will take us away from the darkness
And bring the light to all those who are lost.

2. A new year begins
A new King is assesses the throne,
He was born in poverty,
He saddened the rich Herod.

3. When a Immaculate gave birth to the Son,
Paganism retreated.
Recognize God as the Guardian
Rejoice all you followers of Christ.

4. Get used to swaddle,[Him] O, Virgin,
Do not cease to look after {Him} old man,
Your Creator.
The cattle know our King.

5. A bright moon lightened up the heavens
When the Virgin gave birth to the Son
It had to shine the whole night
And had to fulfill His will.

6. And the star woke up the Kings,
To hurry them to Bethlehem with gifts, to the manger,
The shepherds greeted Him first
And then the three Kings came to visit the King of us all.

7. They passed by the evil Herod,
And chose another roadway,
The three Kings are pleased
That they returned in good health from their trip.

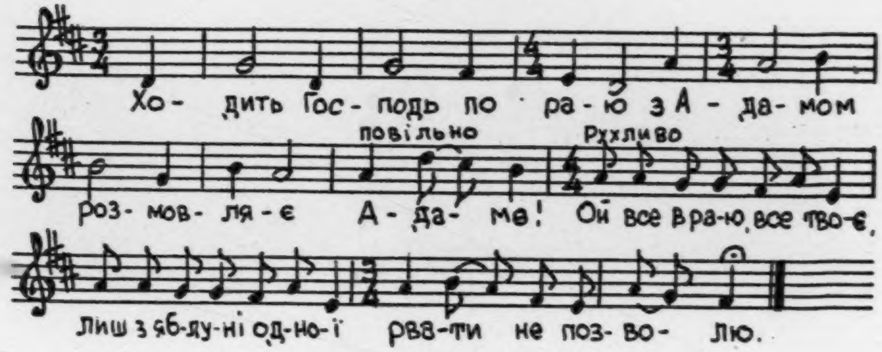
8. From all this Herod became very sad,
That Christ, the Lord was born,
He ordered a search for Him
All over the world, and asked for a betrayal.

9. Herod's supporters are all sad,
In Egypt the idols are shattering
An angel prophesizes in a dream
What Herod was preparing against Christ.

10. Joseph, take the child
And His mother in the earliest hour
Stay there until the enemies die
And do not find their end.

11. Do not become like Herod,
Faithful, let us bow before Christ,
Who saved us from our sins,
And gave us His kingdom forever.

7. ХОДИТЬ ГОСПОДЬ ПО РАЮ


Хо- дить Гос- подь по ра - ю з А - да- мом
повільно
Рухливо
роз- мов- ля - є А - да- ме! Ой все в ра-ю, все тво-є,
Лиш з яб-лу-ні од-но-ї рва-ти не поз- во- лю.

Сім'я Лакустів – с. В. Станівці
співають на Різдво

1. Ходить Господь по раю
З Адамом розмовляє, „Адаме!
Ой все в раю все твоє,
Лиш з яблуні одної
Рвати не позволю".

2. Змій Адама турбує, „Адаме!
Коли в раю все твоє,
Чом з яблуні одної
Рвати не пробуєш!"

3. „Много яблунь в раю є
Їж, Господь не боронить
Все ваше – лиш з одної зборонив.
На свій вічний Божий гнів
І раю утрату."

4. „Ой не бійся, Адаме
Нічого ти ся не стане
Навіки!
Урви яблука того

Будеш старший від Бога
І пан всего світа!"

5. Каже й Єва до мужа,
„Чом боїшся мій друже, Адаме,
Я ти вперед примір дала
Ти над Богом будеш пан
Навіки щасливий!"

6. Адам яблуко вкусив
А весь рай ся зворушив, Адаме!
Іде Господь до раю.
„Ой де ж я ся сховаю
Поганий та голий?"

7. Ввійшов Господь в райський сад
На яблуні гадь. „Адаме,
Де подівся небоже
Зділавсь негоже
Прокльону ти даний!"

8. На се ангел із мечем
Взяв Адама за плече. „Та й гей жи!
І витрутив на сей світ:
Проклятий будь і твій рід,
Аж прийде син Божий."

9. А Син ся той народив
І весь світ освободив. Від муки,
І від мику і від зла,
Єму і честь і слава,
На вічні і віки!

Translation

7. THE LORD IS WALKING IN PARADISE

Zina Lakusta and her family - Upper Stanivtsi
Sung at Christmas

1. The Lord is walking in paradise
And talking with Adam: "Adam,
Everything in paradise is yours,
But I am not allowing you
To pick from only one apple tree."

2. A snake bothers Adam: "Adam!
If everything is yours in paradise,
Why from the one apple tree
Do you not try to pluck an apple?"

3. "There are many apple trees in paradise,
Eat them, the Lord does not forbid you,
Everything is yours. Only from one apple tree He has forbidden you.
To His eternal Divine anger and the loss of paradise."

4. Do not be afraid, Adam.
Nothing will happen to you, forever.
Pluck that apple,
You will be wiser than God
And master of the whole universe!

5. Eva says to her husband:
"Why are you afraid, my companion, Adam?
I have already set you an example,
If you take the apple, you will Lord over God,
And you will be fortunate forever!"

6. Adam bit into the apple,
And all of paradise was shaken up. Adam!
The Lord is walking to the garden.
"Oh, where can I hide myself,
So ugly and naked?"

7. The Lord entered into the garden of Paradise,
There was a snake on the apple tree! "Adam,
Where did you hide, you poor thing
You have done a bad thing and
For this you are cursed."

8. An angel with a sword
Took Adam by his shoulders and said, "Go away!"
And shoved him out into the world.
"Be cursed and all your family
Until the Son of God comes."

9. And the Son was born,
He saved the whole world from suffering,
From hell and evil.
Honour and glory to Him, forever and ever!

8. АНГЕЛ ПАСТИРЯМ МОВИВ

Сім'я Лакустів - с. В. Станівці
співають на Різдво

1. Ангел пастирям мовив:[38]
Христос нам ся народив
В Вифлеємі у містечку убогім
І в роді Давидовім, і з Діви Марії.

2. О дивне Рождество
Велике торжество
Почала Діва Сина в чистоті
Породила в радості, із Дівства свого.

3. Пастирі увірили
До него поспішили,
З охотов мило Єму співали
Дитя в яслах витали, Марію з Йосифом.

4. Вже ся то сповнило
Що в пророка було,
Арона зірка зелень пустила
І цвіт із себе зацвила і овоч зродила.

5. Слухайте Бога Отця
Якого самого Творця,
Се Син мій, возлюблений
З неба на світ післаний, Того послухайте.

6. Буде Богу честь й хвала,
На вік віком і слава,
Яко Отцю, так Єго Синови
І Святому Духови.
В Тройці єдиному.

Translation

8. THE ANGEL SPEAKS TO THE SHEPHERDS

Zina Lakusta and her family - Upper Stanivtsi
Sung at Christmas

1. The angel speaks to the shepherds
And tells them that Christ is born for us
In Bethlehem, in a poor town.
In the family of David, from the Immaculate Mary.

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[38] Без мелодії.

2. O, wondrous birth
A great celebration!
The Immaculate Virgin gave birth in joy and in her virginity.

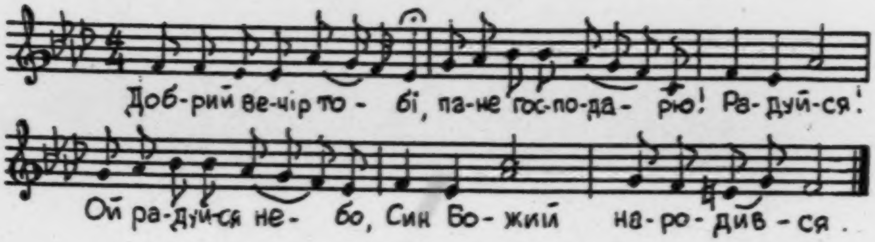
3. The shepherds believed
And hurried to Him,
With a great desire sang pleasantly to Him,
And greeted the Baby in the manger,
And Mary and Joseph as well.

4. It has already come to pass,
What the prophets had foretold.
Aaron's star grew green and blossomed
And bore a fruit.

5. Listen to God the Father
As He is the Creator, Himself
"This is my dear Son, - 2 x, my favourite,
He was sent from heaven to earth, listen to Him."

6. There will be glory and praise
And forever glory,
To the Father, to the Son
And to the Holy Spirit
In the Trinity united.[39]

9. ДОБРИЙ ВЕЧІР ТОБІ, ПАНЕ ГОСПОДАРЮ


Доб-рий ве-чір то - бі, па-не гос-по-да - рю! Ра-дуй-ся!
Ой ра-дуй-ся не - бо, Син Бо-жий на-ро-див-ся.

Сім'я Лакустів – с. В. Станівці
співають на Різдво

1. Добрий вечір тобі, пане господарю, радуйся.
Приспів: Ой радуйся небо й земле, Син Божий, народився. – 2 р.

2. Застеляйте столи, столи килимами, радуйся,

3. Та й кладіть колачі, з ярої пшениці, радуйся,

---

[39] Without melody.

4. Бо прийдуть до тебе, три празники в гості, радуйся,

5. А той перший празник, Святого Рождества, радуйся,

6. А той другий празник, Святого Василя, радуйся,

7. А той третій празник, Святого Івана, радуйся,

8. Пресвяте Рождество, нам Христа принесло, радуйся,

9. Пресвятий Василій, нам рік розвеселив, радуйся,

10. Пресвятий Іван, нам Христа охрестив, радуйся,

11. За цим Божим словом, святкуйте із Богом, радуйся,

Translation

9. GOOD EVENING TO YOU

Zina Lakusta and her family - Upper Stanivtsi
Sung at Christmas

1. Good evening to you, lord of this household, rejoice!
Refrain: O, rejoice heaven and earth, the Son of God is born. - 2 x

2. Lay out the tables with tablecloths, rejoice!

3. Put out the *kolachi* made out of spring wheat, rejoice!

4. Three feasts are coming as guests to you, rejoice!

5. The first feast is "The birth of Christ", rejoice!

6. The second feast is "Saint Basil", rejoice!

7. The third feast is "Saint John", rejoice!

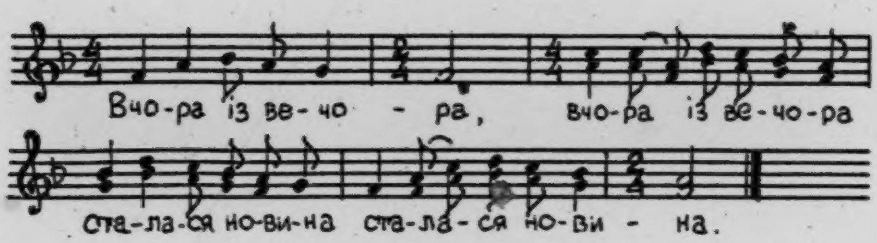
8. The Holy Christmas brought us Christ, rejoice!

9. Saint Basil made our year joyful, rejoice!

10. St. John baptized Christ, for us, rejoice!

11. After this word of God, celebrate with God, rejoice!

10. ВЧОРА ІЗ ВЕЧОРА


Вчо-ра із ве-чо - ра, вчо-ра із ве-чо-ра
ста-ла-ся но-ви-на ста-ла-ся но-ви - на.

Сім'я Лакустів – с. В. Станівці
співають на Різдво

1. Вчора із вечора – 2 р.
Сталася новина, – 2 р.
Що Пречиста Діва, – 2 р.
Народила Сина. – 2 р.

2. Родився создався, – 2 р.
На Бога придався. – 2 р.
Та й на Божі руки. – 2 р.
На жидівські муки. – 2 р.

3. Жиди його спіймали, – 2 р.
На хрест розіп'яли. – 2 р.
Терновий віночок – 2 р.
На голову клали. – 2 р.

4. На третій день Воскрес – 2 р.
Вознісся на небо. – 2 р.
І ще мем видати – 2 р.
Як прийде карати. – 2 р.

5. Праведних направо – 2 р.
За Христову славу. – 2 р.
А грішних наліво – 2 р.
За Христове тіло. – 2 р.

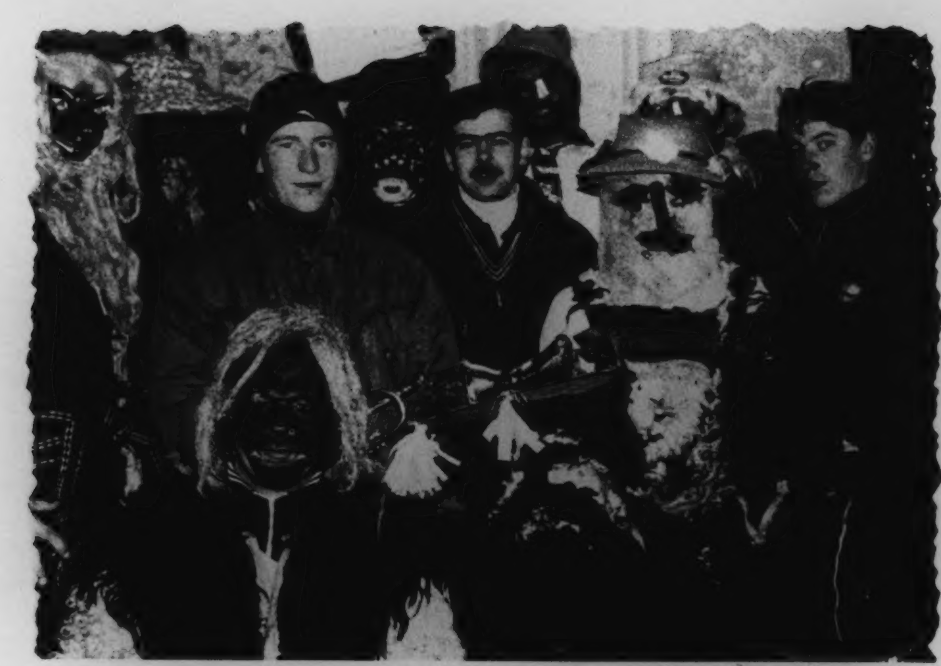
6. За цим Божим словом, – 2 р.
Святкуйте із Богом. – 2 р.

Translation

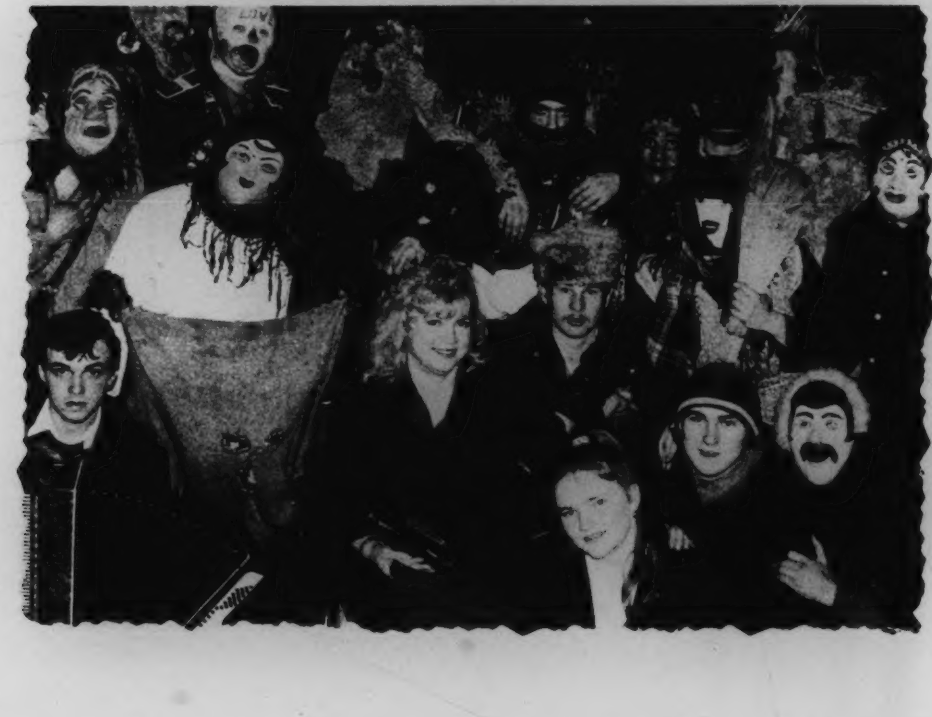
10. YESTERDAY IN THE EVENING

Zina Lakusta and her family - Upper Stanivtsi
Sung at Christmas

1.	Yesterday in the evening	- 2 x
	There was news	- 2 x
	That the Immaculate Virgin	- 2 x
	Gave birth to a Son.	- 2 x
2.	He was created and born	- 2 x
	And became God.	- 2 x
	For God's handiwork	- 2 x
	And for torture by the Jews.	- 2 x
3.	The Jews caught Him	- 2 x
	And crucified Him on the cross.	- 2 x
	A wreath of thorns	- 2 x
	They put on His head.	- 2 x
4.	He arose on the third day	- 2 x
	And went to heaven.	- 2 x
	And we will still see Him	- 2 x
	When He will come to punish	- 2 x
5.	The righteous will go to the right	- 2 x
	For the glory of Christ,	- 2 x
	The sinners will go to the left	- 2 x
	For the body of Christ.	- 2 x
6	After this word of God,	- 2 x
	Celebrate with God!	



# 9. Above young groups of lads arrived celebrate to Malanka at my relative's Veronika Lakusta's house in Verkhni Stanivtsi. Below: The *kalfir* (the leader) is standing in the middle wearing a black leather jacket. January 13th, 1994.



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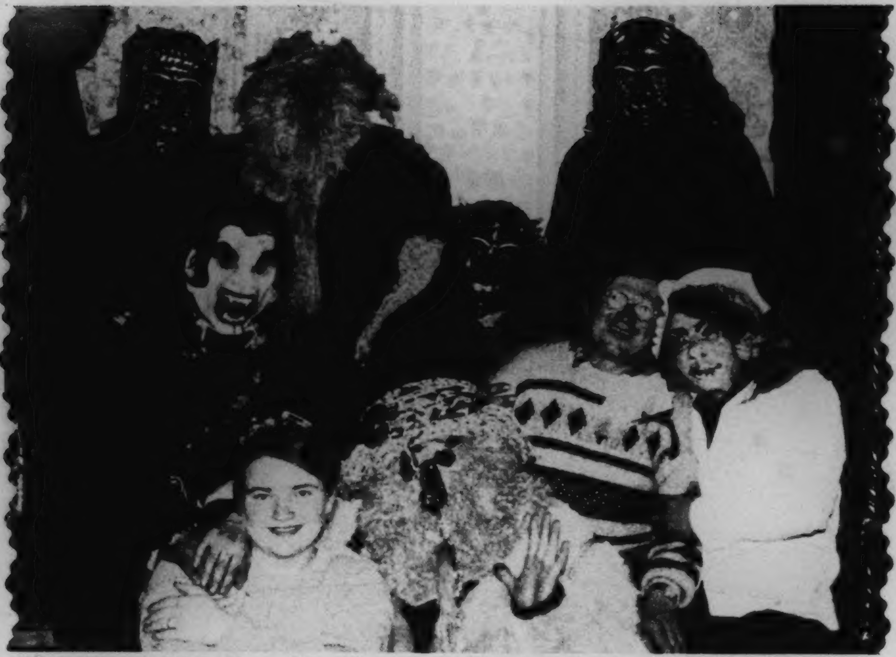


# 10. Above: Malanka celebrations at my relative's house in Verkhni Stanivtsi. January 13, 1997.The young lads become very mischievous but it is all in fun. One of my (Phyllis Basaraba) means of getting around in the village. Jan.1997.

(

Василина Іванчак і її група жінок
Село – Верхні Станівці, Кіцманський район
55 км. від Чернівців.

3 – 9 Назви колядок і щедрівок

Назва колядки	Число колядки	Сторінка тексту
На Різдво Христове	1.	104.
На Різдвяні свята	2.	106.
У місті Вифлеємі	3.	108.
Підемо панібраття	4.	110.
У неділю рано	5.	112.
Там над кирницев	6.	114.
Ой, Господи наш, Прийдіть Ви до нас (А і Б)	7.	115.
В поли, в поли	8.	117.
В райськім городі	9.	119.
Допомагай Біг	10.	121.
Мала нічка – Петрівочка (А)	11.	124.
Ой, Маланка качура пасла (Б)	11.	127.
Ой за горами, за долинами (В)	11.	128.
Ой, чинчинку, Васильчику	12.	130.
Літа пливуть	13.	133.
Ой попід лужочок там оре плужок	14.	135.

# 11. Top photograph: First row: Left to right, Vasylyna Tsaryk and Sveta Tsaryk. Back row: Kateryna Kysylytsia, group leader - Vasylyna Ivanchak, and Marusia Marchuk. In the bottom I am with the ladies and my cousin Mykhailo Lakusta and his wife Ol'ha. Verkhni Stanivtsi, January 14, 1997

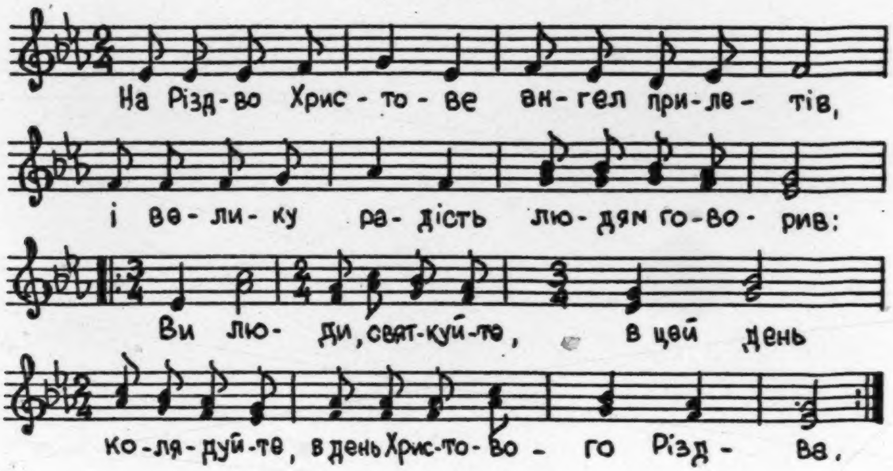
Vasylyna Ivanchak and her group of women
Village of Verkhni Stanivtsi, Kitsman' region
55 km. north-west of Chernivtsi

3 - 10 Names of *koliadky* and *shchedrivky*

Name of the Carol	Carol number	Page number
On the birth of Christ	1.	105.
On Christmas Holidays	2.	107.
In the town of Bethlehem	3.	109.
Oh, we will go dear friends	4.	111.
Early Sunday morning	5.	113.
There over the spring	6.	114.
O, Lord, come to us (A & B)	7.	116.
In the field, in the field	8.	118.
In the garden of Paradise	9.	120.
God, help us	10.	123.
The nights are short during Petrivka (A)	11.	126.
O, Malanka pastured the drake (B)	11.	128.
O, beyond the mountains, beyond the valleys (C)	11.	129.
O, you little bachelor's- button	12.	132.
The years are passing	13.	134.
O, in the field there is a plow plowing	14.	136.

# 12. Top photograph from left to right: Vasylyna Ivanchak, (leader), Kateryna Kysylytsia, Sveta Tsaryk, Marusia Marchuk and Vasylyna Tsaryk. Below: I, Phyllis Basaraba, am going over some texts with the women. Village of Verkhni Stanivtsi at my Aunt Vasylyna Savkevych's house. July 21st, 1999.

1. НА РІЗДВО ХРИСТОВЕ


На Різд-во Хрис-то-ве ан-гел при-ле-тів,
і ве-ли-ку ра-дість лю-дям го-во-рив:
Ви лю-ди, свят-куй-те, в цей день
ко-ля-дуй-те, в день Хрис-то-во-го Різд-ва.

Василина Іванчак і її група жінок – с. В. Станівці
співають на Різдво під вікнах

1. На Різдво Христове
Ангел прилетів
І велику радість людям говорив,
„Ви люди святкуйте, в цей день колядуйте,
В день Христового Різдва.” – 2 р.

2. „Я лечу від Бога, радість вам приніс.
Що в вертепі темному народився Христос.
Скоріш поспішайте, Ісуса вітайте,
Новонародженого.” – 2 р.

3. Пастушки в печеру
Раньше[40] всіх прийшли
У яслах на сіні Господа знайшли.
Стояли, співали, Христа вихваляли,
І святую Матір Його. – 2 р.

4. Мудреці уздріли ясную зорю
Прийшли поклонитись Богу і Царю.
Богу поклонились, Царю дари дали,
Ладан, смирну і золото. – 2 р.

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[40] Скоріше – more quickly.

5. А Ірод це чує, зразу в злість упав
По цілому світі військо розіслав.
Дітей всіх побили, мечі притупили.
А Христос навік зоставсь. – 2 р.

6. Всі ми согрішили, Спасе дорогий,
Всі ми люди грішні. Ти один святий.
Прости прогрішення, дай нам обновлення,
В день Христового Різдва. – 2 р.

Translation

1. ON CHRIST'S BIRTHDAY

Vasylyna Ivanchak and her group of women
Village of Upper Stanivtsi. Carol is sung on Christmas

1. On the birth of Christ, an angel flew in,
And spoke of great happiness to the people.
"You people celebrate! Carol on this day!
On the day of the birth of Christ." - 2 x

2. "I am flying from God and brought you joy,
About Christ being born in a dark stable.
Hurry quickly, to greet Jesus, the newly born one."- 2 x

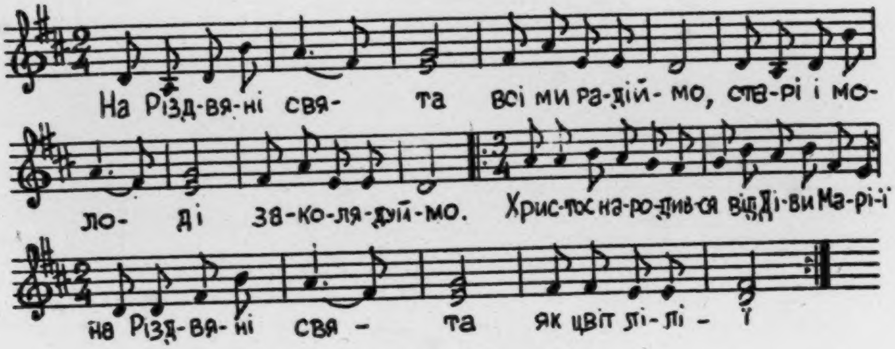
3. The shepherds arrived at the stable before all others.
In the manger they found the Lord lying in the hay.
They stood, sang and glorified Jesus and His Holy Mother. - 2 x

4. The wise men saw a bright star,
They came to pay their respects to God the King.
They bowed before the baby King and gave Him gifts,
Frankincense, myrrh and gold. - 2 x

5. When Herod heard this news he immediately became angry,
He sent his soldiers all over the world and killed the children.
And they dulled their swords
But Christ lived forever. - 2 x

6. We all have sinned dear Saviour,
We are all sinners; only you are Holy!
Forgive our sins and grant us rebirth
On the day of Christ's birth! - 2 x

2. НА РІЗДВЯНІ СВЯТА


На Різд-вя-ні свя- та всі ми ра-дій-мо, ста-рі і мо-
ло- ді за-ко-ля-дуй-мо. Хрис-тос на-ро-див-ся від Ді-ви Ма-рі-ї
на Різд-вя-ні свя - та як цвіт лі-лі - ї

Василина Іванчак і її група жінок – с. В. Станівці
співають на Різдво

1. На Різдвяні Свята, всі ми радіймо,
Старі і молоді заколядуймо.
Христос народився від Діви Марії.
На Різдяні Свята, як цвіт лілії. – 2 р.

2. Уже темна нічка землю вкриває
А Пречиста Діва місце шукає.
Не було для неї в Вифлеємі хати,
Мусіла в стаєньці заночувати. – 2 р.

3. З великого труду Діва спочила
І Божого Сина нам народила.
І Божого Спаса народила в яслах.
Най тобі Маріє, серце радіє. – 2 р.

4. Котра найясніша зірка світила,
Вона над стаєньков низько спустилась.
То прекрасне світло стаєньку вкрасило
Де Пречиста Діва Сина зродила. – 2 р.

5 А тоді пастушки в стайні не були
Бо вони у полі стадо стерегли.
Ангели злетіли, пастирі зомліли
Хором заспівали над Спасителем. – 2 р.

6. А ангел промовив, „Не лякайтеся,
Бо я вам благовісну радість сам приніс.
А ось вам ознака, Христос народився,
Слава Богу в небі і мир на землі." – 2 р.

Translation

2. ON CHRISTMAS HOLIDAYS

Vasylyna Ivanchak and her group of women
Village of Upper Stanivtsi. Carol is sung on Christmas

1. On Christmas holidays, we are all rejoicing
Young and old; let us carol.
Jesus was born of the Virgin Mary.
On Christmas holidays, just like the bloom of the lily. - 2 x

2. A dark night is already covering the earth,
The Immaculate Virgin is searching for a place.
There was no house for her in Bethlehem.
She had to spend the night in the barn. - 2 x

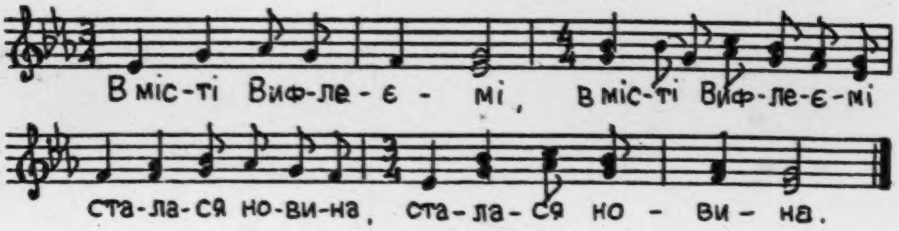
3. From her difficult labour the Virgin rested
She gave birth to God's Son for us,
She gave birth to God's Saviour in a manger.
Let your heart rejoice, Mary. - 2 x

4. This glorious light
Lowered itself over the barn.
This glorious light embellished the barn.
Where the Virgin Mary gave birth to a Son. - 2 x

5. But then the shepherds were not in the barn,
Because they were in the fields, watching the flock,
Angels arrived in flight, the shepherds fainted,
In a chorus they sang over the Saviour. - 2 x

6. But the angel told them not to be afraid,
Because I brought you good tidings
And here is a sign for you that Jesus was born.
Glory to God in Heaven and peace on earth. - 2

3. У МІСТІ ВИФЛЕЄМІ


В міс-ті Виф-ле-є-мі, в міс-ті Виф-ле-є-мі
ста-ла-ся но-ви-на, ста-ла-ся но-ви-на.

1. У місті Вифлеємі – 2 р.
2. Сталася новина – 2 р.
3. Що й Пречиста Діва – 2 р.
4. Породила сина, – 2 р.
5. Зішла вона в село – 2 р.
6. До першої хати, – 2 р.
7. Господарю милий – 2 р.
8. Приймн ночувати, – 2 р.
9. Рад би я панянко – 2 р.
10. Приймнть ночувати – 2 р.
11. Хатина маленька – 2 р.
12. Ще й дочок сила – 2 р.
13. Є в мене стайня – 2 р.
14. Де стоять ягнята, – 2 р.
15. Там я тебе прийму – 2 р.
16. Переночувати. – 2 р.
17. Вночі о півночі – 2 р.
18. Жінка пробудилась, – 2 р.
19. Вставай, чоловіче – 2 р.
20. Є якась новина – 2 р.
21. Що й над нашов стайнев – 2 р.
22. Зірка засвітила. – 2 р.
23. А то не є зірка – 2 р.
24. То Пречиста Діва – 2 р.
25. Породила Сина. – 2 р.
26. Якби була знала – 2 р.
27. Що то Діва з Богом – 2 р.
28. Була б постелила – 2 р.
29. Дітям під порогом. – 2 р.
30. Не хотіла спати – 2 р.
31. Ані ночувати – 2 р.
32. Я лишень хотіла – 2 р.
33. Ісуса скупати. – 2 р.
34. Слава Богу слава – 2 р.
35. Роса з неба впала – 2 р.
36. Ісуса скупала – 2 р.
37. По цім Божім слові – 2 р.
38. Святкуйте здорові. – 2 р.

39. За цим Божим словом - 2 р.
40. Святкуйте із Богом. - 2 р.

Translation

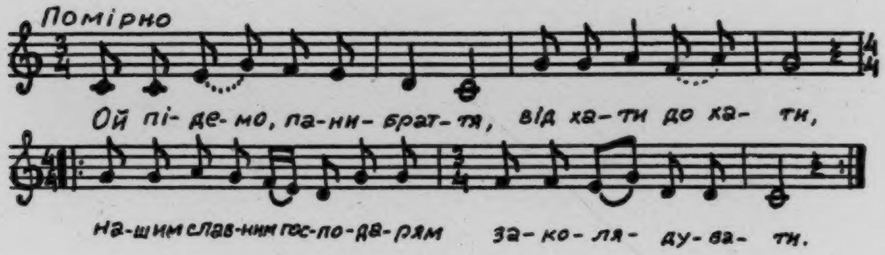
3. IN THE TOWN OF BETHLEHEM

Vasylyna Ivanchak and her group of women
Village of Upper Stanivtsi. Carol is sung on Christmas

1. In the town of Bethlehem. - 2 x
2. News is occurring - 2 x
3. That the Immaculate Virgin - 2 x
4. Gave birth to a Son. - 2 x
5. She went into a village - 2 x
6. To the first house - 2 x
7. "Dear Master of the house - 2 x
8. Allow me to spend the night." - 2 x
9. "I'd be glad young mistress - 2 x
10. To take you in, - 2 x
11. But my house is small - 2 x
12. And I have many daughters. - 2 x
13. But I have a stable - 2 x
14. Where I keep the lambs. - 2 x
15. There I will allow you - 2 x
16. To spend the night. - 2 x
17. During the night, at midnight - 2 x
18. The wife awakened - 2 x
19. "Arise, dear husband - 2 x
20. There is some news! - 2 x
21. There over our stable - 2 x
22. A star began to shine - 2 x
23. But it is not a star, - 2 x
24. The Immaculate Virgin - 2 x
25. Who gave birth to a Son - 2 x
26. If I would have known - 2 x
27. That it was the Immaculate Virgin with God - 2 x
28. I would have set the bed - 2 x
29. For the children under the threshold - 2 x
30. I did not want to have a nap - 2 x
31. Nor did I want to sleep - 2 x
32. I only wanted - 2 x
33. To bathe Jesus - 2 x
34. Glory to God, glory - 2 x
35. Dew fell down from the sky - 2 x
36. And she bathed Jesus - 2 x
37. After this Divine Word - 2 x
38. Celebrate in good health - 2 x

39. After this Divine Word - 2 x
40. Celebrate with God! - 2 x

4. ОЙ ПІДЕМО, ПАНІБРАТТЯ


Помірно
Ой пі- де- мо, па-ни- брат- тя, від ха-ти до ха- ти,
на-шим слав-ним гос-по-да-рям за-ко-ля- ду-ва- ти.

Василина Іванчак і її група жінок - с. В. Станівці
співають на Різдво

1. Ой підемо, панібраття,[41]
Від хати до хати,
Нашим славним господарям заколядувати. - 2 р.

2. Ой колядо, колядочко
Яка ти нам мила,
Що Пречиста Діва Мати, Сина породила. - 2 р.

3. Не зродила Й'го в палацах,
Ані в царськім домі
А зродила в Вифлеємі, в стаєньці Божій. - 2 р.

4. А пастирі посходились, поклін Йому дали,
І Предвічне Боже світло на землі вітали. - 2 р.

5. Дай нам Боже світла правди,
Розуму і сили,
Шоб ми нужду й біду нашу разом побідили.[42] - 2 р.

6. Що б земля нам зародила, жито й пшеницю,
А для нашої худоби, всякую пашницю. - 2 р.

Щоби було повно в полі,
7. Повно й в коморі,
І в садочку і в пасіці, на току й в оборі. - 2 р.

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[41] Розшифровав ноти у січні, 2002 р. Кузьма Смаль з міста Кіцманя.
[42] Перемогли - to overcome our misery and poverty.

Translation

4. O, WE WILL GO DEAR FRIENDS

Vasylyna Ivanchak and her group of women
Village of Upper Stanivtsi. Carol is sung on Christmas

1. O, we will go dear friends,[43]
From one house to another house,
To sing carols for our glorified masters of the house. - 2 x

2. Oh, carol, carol,
How dear you are to us
That the Immaculate Virgin Mother gave birth to a Son. - 2 x

3. She did not give birth to Him in a palace,
Nor in a princely home,
But she bore Him in Bethlehem, in God's barn. - 2 x

4. And the shepherds gathered together and paid Him homage,
With the eternal light of God and greeted Him on earth. - 2 x

5. Give us, dear God, the light of truth,
Wisdom and strength so that we would over come our
misery and poverty, - 2 x

6. So that the earth would produce rye and wheat,
And for our cattle, all kinds of fodder. - 2 x

7. So that the fields would be full,
Also full in the granaries,
And also in the orchards, in the beehives and fenced place for
cattle. [the holding yards] - 2 x

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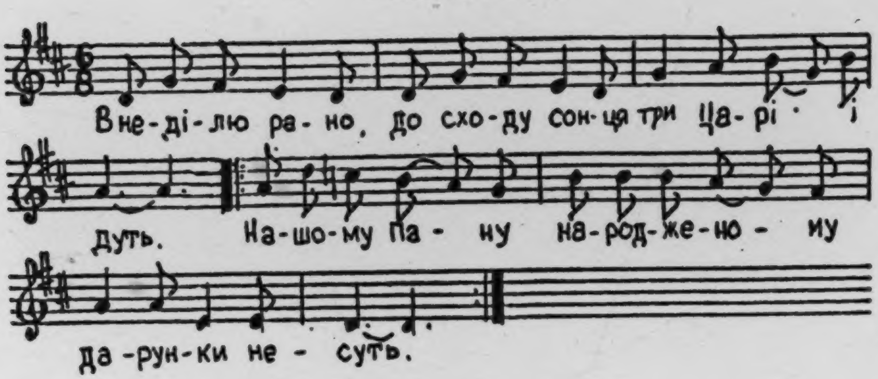
[43] Kuz'ma Smal' of the town of Kitsman' transcribed the notes in January, 2002.

5. В НЕДІЛЮ РАНО


В не-ді-лю ра-но, до схо-ду сон-ця три ца-рі і
дуть. На-шо-му Па-ну на-род-же-но-му
да-рун-ки не-суть.

Василина Іванчак і її група жінок – с. В. Станівці
співають на Різдво

1. В неділо рано до сходу сонця три царії йдуть,
Нашому Пану народженному дарунки несуть. – 2 р.

2. Один несе миро, другий кадило, третій золото,
Вони тримали в небі корону, всі три залоті. – 2 р.

3. Як ся довідав той лютий Ірод про цю новину,
Сказав рубати маленьких дитяток аж до Вифлеєму. – 2 р.

4. Як ся дочула Христова Мати про цю новину,
Стала тікати з малов дитинов аже до Єгипту. – 2 р.

5. Втікала лісом, втікала полем, там хлопець орав,
Дай Боже щастя, хлопець трудящий, цю нивку зорать. – 2 р.

6. Сьогодні ореш, сьогодні сієш, завтра будеш жать,
Якби летів той лютий Ірод, прошу не сказать. – 2 р.

7. Ой летить, летить, той лютий Ірод, буйний вітер дме,
А там на той час хлопець трудящий пшениченку жне. – 2 р.

8. Дай Боже щастя, хлопче трудящий, цю пшеничку жать,
Ой чись не видів, ой чись не бачив Христової мать. – 2 р.

9. Ой видів, видів, ой бачив, бачив, як вона йшла.
А я на той час, пане Іроде, цю нивку орав. – 2 р.

10. Богдай тя[44] хлопче, богдай тя хлопче, кат головку зтяв?
Якийсь не вірний, якийсь не певний, чом знати не дав? – 2 р.

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[44] Тя – you.

11. Вдарили громи, вдарили блиски з ясного неба.
Вбили Ірода, вбили Ірода, ще й слугів його. - 2 р.

12. Як ся дочула Христова мати про цю новину,
Вона вернулась з малов дитинов до Вифлиеєму. - 2 р.

Translation

5. EARLY SUNDAY MORNING

Vasylyna Ivanchak and her group of women
Village of Upper Stanivtsi. Carol is sung on Christmas

1. Before sunrise early on Sunday morning, three Kings are coming
Bearing gifts for our newborn Lord. - 2 x

2. The first one is carrying myrrh, the second one - frankincense
and the third - gold.
They received a crown in heaven for this. - 2 x

3. When the ferocious Herod heard this news,
He ordered all of Bethlehem's children chopped to death. - 2 x

4. When Christ's Mother heard this news,
She ran away with the little infant all the way to Egypt. - 2 x

5. She fled through the forest and through the fields
Where a young lad was plowing,
O, God grant this hardworking boy success to plow the field. - 2 x

6. Today you are plowing and sowing, tomorrow you will harvest.
"If that ferocious Herod comes pursing me, please do not tell him." - 2 x

7. The ferocious Herod is running in pursuit, a strong wind is blowing.
And at the same time the hardworking lad is harvesting the wheat. - 2 x

8. O, God grant this hardworking boy success to harvest the wheat,
"Oh, did you not see, oh, did you not see Christ's mother?" - 2 x

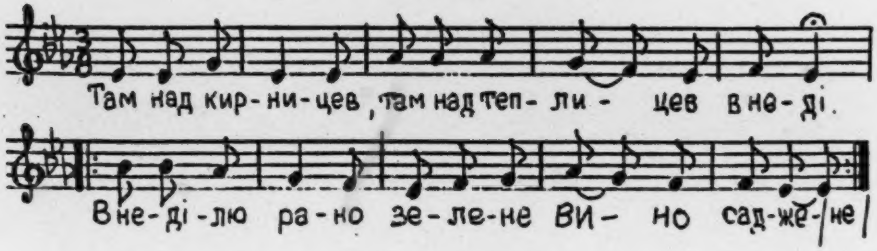
9. Oh, I saw, I saw her as she was passing by,
And at that time, Master Herod, I was plowing this field. - 2 x

10. Oh, how I wish you boy, oh, how I wish you boy, you yourself
had cut off the little head,
Somehow you are not faithful, somehow you are not certain;
Why did you not let me know?" - 2 x

11. There was thunder and lighting from the bright sky,
It killed Herod, it killed Herod and all his servants. - 2 x

12. When Christ's mother heard of this news,
She returned with the little Child to Bethlehem. - 2 x

6. ТАМ НАД КИРНИЦЕВ


Там над кир-ни-цев, там над теп- ли - цев в не-ді.
В не-ді-лю ра-но зе-ле-не ви- но сад-же-не

Василина Іванчак і її група жінок – с. В. Станівці
співають на Різдво

1. Там над кирницев, там над теплицев, в неді,
Приспів: В неділю рано, зелене вино садже (не). – 2 р.

2. Там три святії воду святили, в неді,
3. Воду святили, хрест загубили, в неді,
4. А туди була давння стежка, в неді,
5. А туди йшла панна йа грешна, в неді,
6. Панна йа грешна, на мнє Фіалка, в неді,
7. Що ж мені буде, що я хрест знайшла, в неді,
8. Будем за тебе Бога просити, в неді,
9. Бога просити, Службу служити, в неді,
10. За твого татка на Різдво рано, в неді,
11. За твою мамку на Василя, в неді,
12. За тебе саму аж на Йордана, в неді,
13. А по цім слові, будьте здорові, в неді
14. За колядочку, нам треба бочку, в неді,
15. А з тої бочки коновочку, в неді,
16. А з коновочки дві, три сьорбачки, в неді,

Translation

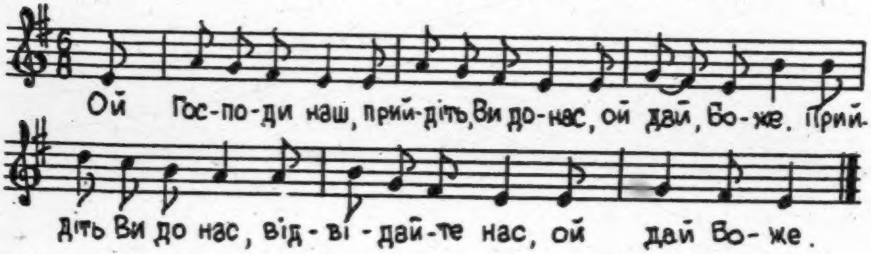
6. THERE OVER THE SPRING

Vasylyna Ivanchak and her group of women
Village of Upper Stanivtsi. Carol is sung on Christmas

1. There over the well, there over the greenhouse, on Sunday,
Refrain: On early Sunday morning green wine[45] is being planted. - 2 x

2. There three saints were blessing water, on Sunday,
3. They were blessing water and lost a cross on Sunday,
4. There was an old path there, on Sunday,
5. There on that path was walked a graceful maiden, on Sunday,
6. A graceful maiden, by the name of Fialka[46], on Sunday,
7. What will happen to me that I found the cross, on Sunday?
8. On your behalf we shall beg God, on Sunday,
9. We will beg God and offer a liturgy, on Sunday,
10. For your father, early on Christmas morning, on Sunday,
11. For your mother, on St. Basil's day, on Sunday,
12. And exactly for you, on the Feast of Epiphany, on Sunday,
13. With these words, we wish you good health, on Sunday,
14. For this carol, we need a barrel, on Sunday,
15. And from that barrel, [we would like] a bucket, on Sunday,
16. And from this bucket, [we would like],
two, three sips of wine, on Sunday,

7. ОЙ, ГОСПОДИ НАШ, ПРИЙДІТЬ ВИ ДО НАС


Ой Гос-по-ди наш, прий-діть, Ви до-нас, ой дай, Бо-же. Прий-
діть Ви до нас, від-ві-дай-те нас, ой дай Бо-же.

Василина Іванчак і її група жінок - с. В. Станівці
співають на Різдво
(A)

1. Ой Господи наш, Прийдіть Ви до нас, ой дай Боже
2. Прийдіть Ви до нас, відвідайте нас,
3. Чи є так тепер, як давно було? ой дай Боже - 2 р.
4. Чи пиво варять нашому збору? Ой дай Боже - 2 р.
5. Пиво не варять нашому збору, ой дай Боже
6. Чи колядують Святому Різдву? Ой дай Боже
7. Лиш колядують Святому Різдву, ой дай Боже
8. Нема так тепер, як давно було, ой дай Боже - 2 р.
9. Котрий найбагач, кирницю має, ой дай Боже
10. Кирницю має, води не дає, ой дай Боже

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[45] Grapes.
[46] Whenever the carolers come to a house where there is a young maiden her name is substituted.

11. Гати копають, стежки спирають, ой дай Боже – 2 р.
12. А син на тата руку здоймає, ой дай Боже
13. Донька на маму яму копає, ой дай Боже
14. А брат на брата, меч витягає, ой дай Боже
15. Сестра на сестру, чарів шукає, ой дай Боже
16. Люди, любіться, люди, миріться, ой дай Боже
17. Бо незабаром страшний суд буде, ой дай Боже
18. Страшний суд буде, судити буде, ой дай Боже
19. Судити буде, та й межи нами розлука буде,
– Ой дай Боже
20. Розлучаться мати з дитинов, Ой дай Боже
21. Мати з дитинов, а рід з родинов, ой дай Боже
22. А рід з родинов, ґазда з ґаздинев, ой дай Боже
23. Ґазда з ґаздинев, мати з дитинов, ой дай Боже.

Маруся Марчук дала інший варіант.
(Б)

16. Миріться люди, любіться люди, ой дай Боже
17. Бо незабаром страшний суд буде, ой дай Боже
18. Страшний суд буде, розлука буде, ой дай Боже
19. Розлука буде, розлучаться люди, ой дай Боже
20. А рід з родинов, ґазда з ґаздинев, ой дай Боже
21. Ґазда з ґаздинев, мати з дитинов, ой дай Боже.

Translation

7. O, LORD, COME TO US

(A)

Vasylyna Ivanchak and her group of women
Village of Upper Stanivtsi. Carol is sung on Christmas

1. O, our Lord, come to us.
Refrain: Grant it, O God!

2. Come to us; visit us.
3. Is it the same now as it was before? - 2 x
4. Is beer made for our company? - 2 x
5. Beer is not made for our company.
6. Do people carol for Holy Christmas?
7. They sing carols only on for Holy Christmas.
8. It is not the same now as it was before. 2 x
9. Whoever is wealthier has a well.
10. He has a well, but does not give away any water.
11. They dig dams and block up the paths. - 2 x
12. The son raises his hand against his father.
13. The daughter digs a hole for her mother.
14. A brother takes the sword against his brother.
15. A sister searches to put spells on her sister.

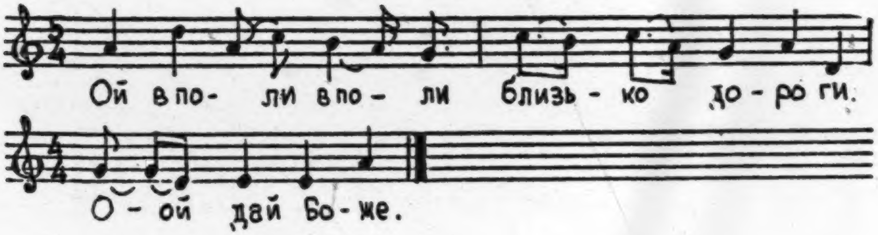
16. People, love one another, make peace with one another.
17. There will come the last judgment.
18. A last judgment will occur, there will be judging.
19. There will be judging, and we will be separated.
20. The mother will be separated from her child.
21. The mother from her child, the family from its kin.
22. The family from its kin, the master of the house from his wife.
23. The master of the house from his wife, the mother from her child.[47]

Marusia Marchuk presented another variant:

(B)

16. People make peace with each other; love one another.
Refrain: Grant it, O God!
17. Because the last judgment will arrive,
18. There will be the last judgment and separation will occur.
19. There will separation, people will be separated.
20. The family from its kin, the master of the house from his wife.
21. The master of the house from his wife, the mother from her child.

8. У ПОЛИ, В ПОЛИ



Василина Іванчак і її група жінок – с. В. Станівці
Співають на Рождество коли хлопці йдуть до дівчат.

1. Ой в поли, в поли, близько й дороги,
Приспів: Ой дай Боже.
2. Стоїть корчмочка, ще й горівочка,
3. А в тій корчмочці данчик буде,
4. Данчик заходить, самий приходить,
5. А в тім данчику панна йа ґрешна,
6. Панна йа ґрешна на мнє Фіалка,
7. Прийшов за нею її рідний татко,

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[47] This carol appears to be recently created, perhaps in the latter part of the twentieth century. It speaks of the injustice done by the wealthy as well as the discord in the family unit. The words warn of the last judgement and saying that is when the family members will be separated. It has negative implications rather than expressing the joy and hope that Christmas is all about. It contradicts other carols "where the people are to rejoice because Christ was born." I classified this carol as semi-religious as it does have some biblical elements in it.

8. „Доню Фіалко, час додому йти."
9. „Ой піду, ой піду, най данчик зійду.[48]"
10. Данчик не зійшла, з татком не пішла,
11. Прийшла за нею її рідна мамка,
12. „Доню Фіалко, час додому йти."
13. „Ой, піду, ой піду, най данчик зійду."
14. Данчик не зійшла, з мамков не пішла,
15. Прийшов за нею її рідний братчик,
16. „Сестро Фіалко, час додому йти."
17. „Ой, піду, ой піду, най данчик зійду."
18. Данчик не зійшла, з братом не пішла,
19. Прийшла за нею її рідна сестра,
20. „Сестро Фіалко, час додому йти."
21. Ой піду, ой піду, най данчик зійду,
22. Данчик не зійшла, з сестров не пішла,
23. Прийшов за нею її миленький,
21. „Мила Фіалко, час додому йти,"
22. „Ой, піду, ой піду, най данчик зійду."
26. Данчик вже зійшла, з миленьким пішла.
27. Ґрешна Фіалко, приступ до нас,
28. Та й й подякуй нам,
29. Щоб ми та й тобі защебетали,
30. Защебетали, як зозулечка,
31. Зроди Вам Боже два лани жита,
32. А третій вівся, по коляда і вся.

Translation

8. IN THE FIELD, IN THE FIELD.

Vasylyna Ivanchak and her group of women Village of Upper Stanivtsi.
Carol is sung on Christmas Day when the young boys go to visit the girls.

1. In the field, in the field near the road,
   Refrain: "Grant it, O God!"

2. There stands a tavern and some whiskey,
3. There will be a dance in this tavern,
4. The dance starts but only by itself,
5. And at the dance, there is a graceful maiden,
6. A graceful maiden by the name of Fialka,
7. Her own father came to fetch her.
8. "My daughter Fialka, it is time to go home."
9. "Oh, I will go, I will go, let me end the dance."
10. But dance did not end and she did not did not go with her father.

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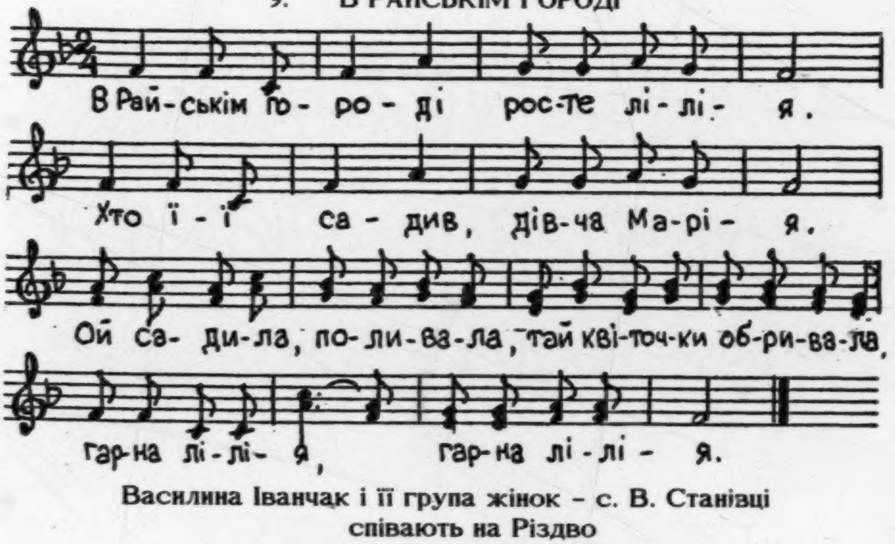
[48] Данчик зійде: танець дійде (до кінця). The dance will go on until the end.

11. Her own mother came to fetch her.
12. "My daughter Fialka, it is time to go home."
13. "Oh, I will go, I will go, let me end the dance."
14. But dance did not end and she did not go with her mother.
15. Her own brother came to fetch her.
16. "My sister Fialka, it is time to go home."
17. "Oh, I will go, I will go, let me end the dance."
18. But dance did not end and she did not go with her brother.
19. Her own sister came to fetch her.
20. "My sister Fialka, it is time to go home."
21. "Oh, I will go, I will go, let me end the dance."
22. But dance did not end and she did not go with her sister.
23. Her sweetheart came to fetch her.
24. "Sweetheart, Fialka, it's time to go home."
25. Oh, I will go, I will go, let the dancing end.
26. She ended dancing and left with her sweetheart.
27. Graceful Fialka, stop over at out place,
28. And thank us,
29. That we chirped (sang) for you,
30. Chirped just like the cuckoo bird.
31. May God produce two fields of rye for you,
32. And the third field will be oats and that is the whole carol!

9. В РАЙСЬКІМ ГОРОДІ


В Рай-ськім го- ро - ді рос-те лі - лі - я.
Хто ї - ї са - див, дів-ча Ма-рі - я.
Ой са- ди-ла, по-ли-ва-ла, тай кві-точ-ки об-ри-ва-ла,
гар-на лі-лі- я, гар-на лі-лі - я.

Василина Іванчак і її група жінок – с. В. Станівці
співають на Різдво

1. В райськім городі росте лілія
Хто її садив – дівчина Маруся.
Ой садила, поливала,
Гарна лілія, гарна лілія.

2. Прийшов до неї її рідний татко,
„Доню Марусю, дай ми[49] лілії.”
„Не дам, не дам ні листочка
Бо не стане до віночка.”
Гарна лілія, гарна лілія.

3. Прийшла до неї її рідна мамка,
„Доню Марусю, дай ми лілії.”
„ Не дам, не дам ні листочка
Бо не стане до віночка.”
Гарна лілія, гарна лілія.

4. Прийшов до неї її рідний братик,
„ Сестро Марусю, дай ми лілії.”
„ Не дам, не дам ні листочка
Бо не стане до віночка.”
Гарна лілія, гарна лілія.

5. Прийшла до неї її рідна сестра,
„ Сестро Марусю, дай ми лілії.”
„ Не дам, не дам ні листочка
Бо не стане до віночка.”
Гарна лілія, гарна лілія.

6. Прийшов до неї її рідний милий,
„ Мила Марусю, дай ми лілії.”
„ Ой дам, ой дам до листочка.”
Бо лишилось від віночка
Гарна лілія, гарна лілія.

Translation

9. IN THE GARDEN OF PARADISE

Vasylyna Ivanchak and her group of women
Village of Upper Stanivtsi. Carol is sung at Christmas

1. A lily grows in the garden of Paradise
Who planted it there? A girl by the name of Marusia.
She planted it and watered it.
A beautiful lily, A beautiful lily.

2. Her own father came to her,
Daughter Marusia, give me the lilies,
I will not, I will not give even one leaf,
Because there will not be enough leaves for the wreath,
Beautiful lily, beautiful lily.

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[49] Мені - to me.

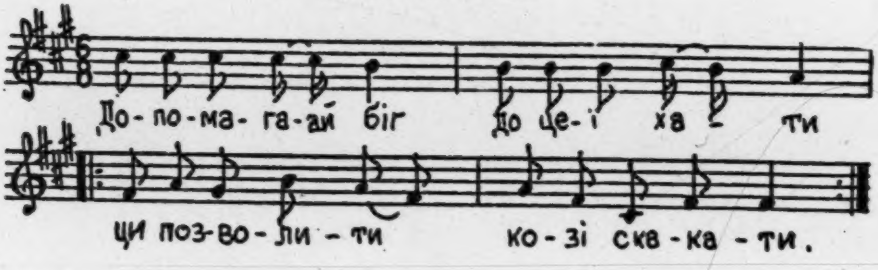
3. Her own mother came to her,
Daughter Marusia, give me the lilies,
I will not, I will not give even one leaf,
Because there will not be enough leaves for the wreath,

4. Her own brother came to get her,
Sister Marusia, give me the lilies
I will not, I will not give even one leaf,
Because there will not be enough leaves for the wreath,
Beautiful lily, beautiful lily.

5. Her own sister came to get her,
Sister Marusia, give me the lilies,
I will not, I will not give even one leaf,
Because there will not be enough leaves for the wreath,
Beautiful lily, beautiful lily.

6. Her own dear boyfriend came to her,
My dear Marusia, give me the lilies,
Oh, I will, oh, I will give you every leaf,
Because there are some left from the wreath.
Because there will not be enough leaves for the wreath,
Beautiful lily, beautiful lily.

10. ДОПОМАГАЙ БІГ


До-по-ма-га-ай біг до це-ї ха - ти
ци поз-во-ли - ти ко-зі ска-ка-ти.

Василина Іванчак і її група жінок - с. В. Станівці
Співають на Василя, коли хлопці йдуть до дівчат.

1. Допомагай Біг до цеї хати
Чи позволите козі скакати? – 2 р.

2. Ой скаче, скаче коза небога,
Заскаче собі пів червоного. – 2 р.

3. Пів червоного, пів золотого,
Насіяв цей ґазда пшениці много. – 2 р.

4. Ой, скінця, скінця висипала вівця,
На середині вірили свині. – 2 р.

5. Прийшлося жати, нічо в'язати,
Нема чим кізоньку дозимувати. – 2 р.

6. Ой йди сину, на ту долину,
Попаси кізоньку дві, три години. – 2 р.
7. Пішла бабуня за круті гори
Не знайшла кізоньки, лише з неї роги.– 2 р.

8. Ой в однім ріжку, пиво варила,
А в другім ріжку гості рядила[50]. – 2 р.

9. Ой їжте гості та й попивайте,
За нашу кізоньку не забувайте. – 2 р.

10. Наща козуня добрая була,
Солому сікла, пироги пекла. – 2 р.

11. Сіном шелестить, пироги мастить,
Бородов трясе, горілку несе, – 2 р.

12. Ми це не маєм куди покласти,
Коби Бог поміг до корчми попасти. – 2 р.

13. Ой до корчмочки, до новенької,
До шинкарочки молоденької. – 2 р.

14. Ой, ти шинкарочко, ой ти молода,
Давай нам пива, давай нам вина. – 2 р.

15. Давай нам пива, ми будем пити,
Ми маєм грошей, є чим платити. – 2 р.

16. Ой, чуп, чуп, чуп, чуп коло дороги,
У нашої кізоньки кривенькі роги. – 2 р.

17. Пустіть до хати, погратися,
Пустіть до печі, погріти плечі. – 2 р.

18. Дайте їй палиці підпиратися,
Пустіть до хати, погратися. – 2 р.

19. Пустіть до груби, погріти зуби,
Пустіть до печі, погріти плечі. – 2 р.

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[50] Частувала, пригощала – treated, served the guests.

20. Дайте їй зерна, бо вона мізерна,
Дайте їй вівся, бо й коляда вся. – 2 р.

21. Зроди Вам Боже, два лани жита,
А третій вівся, бо коляда вся. – 2 р.

Translation

10. GOD HELP US!

Vasylyna Ivanchak and her group of women
Village of Upper Stanivtsi. Carol is sung on Malanka, January 13th and 14th.

1. God help us to this house,
Do you allow the goat to jump? - 2 x

2. Oh, the pitiful goat is jumping, jumping,
She will jump and earn some gold coins for herself .- 2 x

3. Half a gold coin, half a gold coin,
This host had sown lots of wheat. - 2 x

4. Oh, at the end, at the end, she turned over some oats,
And the pigs uprooted the middle. - 2 x

5. When it was time to harvest, there was nothing to tie together,
There is nothing with which to feed the goat in the winter. - 2 x

6. "Oh, go son, to that valley,
And pasture the goat for two or three hours." - 2 x

7. Granny went behind the steep mountains,
But she could not find the goat, only its horns. - 2 x

8. Oh, in one horn she was brewing beer,
And in the other she was treating the guests. - 2 x

9. "Eat dear guests and drink,
And do not forget about our goat." - 2 x

10. Our goat was very good.
It cut the hay and baked pies. - 2 x

11. While rustling the hay, she butters the pies.
She shakes her beard, brings some whiskey. - 2 x

12 We still do not know where to place this,
If only God would allow us to find the tavern. - 2 x

13. Oh, to the tavern, to the new one,
To the young innkeeper. - 2 x

14. Oh, you young innkeeper, [female]
Give us some beer, give us some wine. - 2 x

15. Give us some beer, we will drink it up,
We have money with which to pay. - 2 x

16. Oh, hop, hop, hop, by the road,
Our goat has crooked horns. - 2 x

17. Let us allow the goat into the house to play around awhile.
Let us go to the *pich* (oven) to warm our shoulders. - 2 x

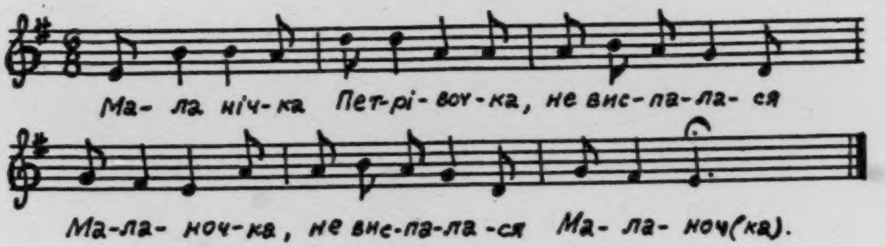
18. Give her a cane to support herself,
Allow us into the house to play around awhile. - 2 x.

19. Allow the goat to the oven, to warm up her teeth,
Allow her to the *pich* to warm up her shoulders. - 2 x

20. Give her some grain, because she is very miserable,
Give her some oats, and that is the entire carol.

21. May God produce for you two large fields of rye,
And the third field will be oats, and that is the entire carol!

11. МАЛА НІЧКА - ПЕТРІВОЧКА
(A)


Ма- ла ніч-ка Пет-рі- воч-ка, не вис-па-ла- ся
Ма-ла- ноч-ка, не вис-па-ла -ся Ма- ла- ноч(ка).

Василина Іванчак і її група жінок - с. В. Станівці
співають на Василя і Маланку

1. Мала нічка – Петрівочка[51]
Не виспалася Маланочка. – 2 р.
Шовки пряла, ковдри ткала,
Та й до татка відсилала. – 2 р.

2. „ Прийдіть, тату, мене забрати
Бо не можу ради дати.” – 2 р.
„ Не мої шовки, не мої ковдри
Не моя дочка Маланочка.” – 2 р.

3. Мала нічка – Петрівочка
Не виспалася Маланочка. – 2 р.
Шовки пряла, ковдри ткала,
Та й до мамки відсилала. – 2 р.

4. „ Прийдіть мамко мене забрати
Бо не можу ради дати.” – 2 р.
„ Не мої шовки, не мої ковдри
Не моя дочка Маланочка.” – 2 р.

5. Мала нічка– Петрівочка
Не виспалася Маланочка. – 2 р.
Шовки пряла, ковдри ткала,
Та й до брата відсилала. – 2 р.

6. „ Прийдіть брате мене забрати
Бо не можу ради дати.” – 2 р.
„Не мої шовки, не мої ковдри
Не моя сестра Маланочка.” – 2 р.

7. Мала нічка – Петрівочка
Не виспалася Маланочка. – 2 р.
Шовки пряла, ковдри ткала.
Та й до сестри відсилала. – 2 р

8. „ Прийдіть, сестро мене забрати
Бо не можу ради дати.” – 2 р.
„ Не мої шовки, не мої ковдри
Не моя сестра Маланочка.” – 2 р.

9. Мала нічка – Петрівочка
Не виспалася Маланочка. – 2 р.
Шовки пряла, ковдри ткала,
Та й до милого відсилала. – 2 р.

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[51] Розшифрував ноти Кузьма Смаль з міста Кіцмань у січні, 2002 р.

10 „ Прийдіть, милий, мене забрати
Бо не можу ради дати." - 2 р.
„ Вже мої шовки, вже мої ковдри
Вже моя мила Маланочка." - 2 р.

Translation

11. THE NIGHTS ARE SHORT DURING PETRIVKA
(A)

Vasylyna Ivanchak and her group of women - village of Upper Stanivtsi.
Carol is sung on Malanka, January 13th, which is also the eve of St. Basil's

1. The nights are short during the Petrivka
And Malanka did not have enough sleep. - 2 x
She was spinning silks and weaving quilts.
She sent them to her father.

2 "Come, father and take me,
Because I do not know what to do."
"These are not my silks, these are not my quilts,
Nor is Malanka my daughter."

3. The nights are short during the Petrivka
And Malanka did not have enough sleep. - 2 x
She was spinning silks and weaving quilts.
She sent them to her mother.

4. "Come, mother and take me,
Because I do not know what to do."
"These are not my silks, these are not my quilts,
Nor is Malanka my daughter."

5. The nights are short during the Petrivka
And Malanka did not have enough sleep. - 2 x
She was spinning silks and weaving quilts.
She sent them to her brother.

6. "Come, brother and take me,
Because I do not know what to do."
"These are not my silks, these are not my quilts,
Nor is Malanka my sister."

7. The nights are short during the Petrivka
And Malanka did not have enough sleep. - 2 x
She was spinning silks and weaving quilts.
She sent them to her sister.

8. "Come, sister and take me.
Because I do not know what to do."
"These are not my silks, these are not my quilts,
Nor is Malanka my sister."

9. The nights are short during the Petrivka
And Malanka did not have enough sleep. - 2 x
She was spinning silks and weaving quilts.
She sent then to her beloved.

10. "Come, beloved and take me,
Because I do not know what to do."
"These are my silks, these are my quilts,
This is Malanka, my beloved."

11. ОЙ, МАЛАНКА КАЧУРА ПАСЛА

(Б)

Василина Іванчик і її жінки. с – В. Станівці
співають на Маланку;

1. Ой, Маланка качура пасла[52]
Поки зоря не погасла. – 2 р.

2. А як зоря вже погасла,
Маланка качура напасла. – 2 р.

3. Поки вона його загнала,
Дві пари чобіт розтоптала. – 2 р.

4. Поки вона його загнала,
Дві пари ночей відшибило.[53] – 2 р.

5. Поки вона його ловила,
Дві пари горшків роздавлила. – 2 р.

6. Закім вона його ймила,
Та й сама ся розболіла. – 2 р.

7. Пішли би ми до ворожки,
Та й ні стежки, ні дорожки. – 2 р.

8. Ой чинчику Васильчику,
Не гони кури до хлівчику.[54] – 2 р.

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[52] На мелодію 11 А.

[53] Минуло - passed.

[54] Хлів, стайня - a building to hold grain, a barn.

9. В мене кури й в кредена,[55]
Що попід хлівчик проведена[56]. – 2 р.

Translation

11. O, MALANKA WAS PASTURING THE DRAKE
(B)

1. O, Malanka was pasturing the drake,[57]
Until the light from the stars faded away.[58] - 2 x

2. And when the light from the stars faded away,
Malanka finished pasturing the drake. - 2 x

3. By the time she chased him in,
She wore out two pairs of shoes. - 2 x

4. By the time she bedded him in,
Two nights had passed by. - 2 x

5. By the time she caught him,
She crushed up two pairs of pots. - 2 x

6. By the time she caught him,
She herself became sick. - 2 x

7. We would go to the fortune teller,
But there is neither a path, nor a road. - 2 x

8. Oh, you little bachelor's button,
Do not drive my chickens in to the chicken coop. - 2 x

9. I have chickens and a fence,
The fence leads up to the chicken coop. [59] - 2 x

11. ОЙ ЗА ГОРАМИ, ЗА ДОЛИНАМИ
(В)

**Василина Іванчак і її група жінок – с. В. Станівці
співають на Василя і на Маланку**

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[55] Огорода - enclosure, fence.
[56] Слова написала Вера Лакуста 7 ого травня, 2001 р.
[57] Same melody as 11 A.
[58] Vera Lakusta wrote the words from a cassette which I had sent to her in Holland and she returned the written texts on May 7th, 2001.
[59] На мелодію11 А.

1. Ой за горами, за долинами,[60]
Пила Маланка та й з козаками. – 2 р.
Ой пила, пила, та й не допила,
Темненька нічка її захопила. – 2 р.

2. Прийшов за нею її рідний татко,
„Ходи, Маланко, додому спати." – 2 р.
„Ой я не піду, бо я ся бою.
Бо загубила ключ від покою." – 2 р.

3. Прийшла за нею її рідна мамка,
„Ходи, Маланко, додому спати." – 2 р.
„Ой я не піду, бо я ся бою,
Бо загубила ключ від покою." – 2 р.

4. Прийшов за нею її рідний братчик,
„Ходи, Маланко додому спати." – 2 р.
„Ой я не піду, бо я ся бою,
Бо загубила ключ від покою." – 2 р.

5. Прийшла за нею її рідна сестра,
„Ходи, Маланко, додому спати." – 2 р.
„Ой я не піду, бо я ся бою,
Бо загубила ключ від покою." – 2 р.

6. Прийшов за нею її рідний милий,
„Ходи, Маланко додому спати." – 2 р.
„Ой я вже піду, бо я ся не бою,
Бо вже знайшла ключ від покою." – 2 р.

Translation

11. O, BEYOND THE MOUNTAINS, BEYOND THE VALLEYS.

(C)

Vasylyna Ivanchak and her group of women
Village of Upper Stanivtsi. Carol is sung during Malanka

1. O, beyond the mountains, beyond the valleys.[61]
Malanka went with the Cossacks. - 2 x
She drank and drank with them but did not finish,
As the dark night overcame her. - 2 x.

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[61] Same melody 11 (A).

2. Her own father came for her.
"Come, Malanka, home to sleep. - 2 x
"Oh, I will not come, because I am afraid
because I lost the key to the room." - 2 x

3. Her own mother came for her.
"Come, Malanka, home to sleep. - 2 x
"Oh, I will not come, because I am afraid
because I lost the key to the room." - 2 x

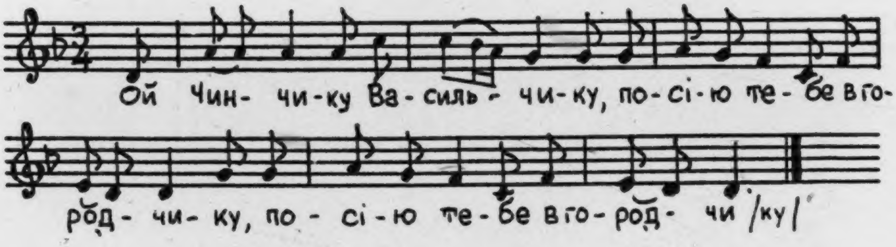
4. Her own brother came for her.
"Come, Malanka, home to sleep. - 2 x
"Oh, I will not come, because I am afraid
because I lost the key to the room." - 2 x

5. Her own sister came for her.
"Come, Malanka, home to sleep. - 2 x
"Oh, I will not come, because I am afraid
because I lost the key to the room." - 2 x

6. Her own beloved came for her.
"Come, Malanka, home to sleep. - 2 x
"Oh, I will come, because I am not afraid
because I have already found the key to the room." - 2 x

12.

ОЙ, ЧИНЧИКУ ВАСИЛЬЧИКУ


Ой Чин- чи-ку Ва-силь- чи-ку, по-сі-ю те- бе вго-
род- чи- ку, по - сі-ю те-бе вго-род- чи /ку/

Василина Іванчак і її група жінок – с. В. Станівці
співають на Василя, 14 ого січня

1. Ой, чинчику Васильчику,
Посію тебе в городчику. – 2 р.

2. Буду тебе шанувати,
Тричі на день поливати. – 2 р.

3. Косу росу вимикати
За образи затикати. – 2 р.

4. Прилетіла ластівочка
Сіла собі край віконця. – 2 р.

5. Та й зачала щебетати,
Пана ґазду викликати. – 2 р.

6. Устань ґаздо, пробудися,
Вийди й на двір, подивися. – 2 р.

7. Коровки ся поположили,
Самі бички починили. – 2 р.

8. По два, по три, по чотири,
Щоби плужок не стіснили. – 2 р.

9. Прилетіла ластівочка
Сіла собі край віконця. – 2 р.

10. Та й зачала щебетати,
Пана ґазду викликати. – 2 р.

11. Устань ґаздо, пробудися,
Вийди й на двір подивися. – 2 р.

12. Кобилки ся пожирибили,
Самі коники починили. – 2 р.

13. По два, по три, по чотири,
Щоби стадо розмножили. – 2 р.

14. Прилетіла ластівочка
Сіла собі край віконця. – 2 р.

15. Та й зачала щебетати,
Пана ґазду викликати. – 2 р.

16. Устань ґаздо, пробудися,
Вийди й на двір подивися. – 2 р.

17. Овечки ся покотили,
Самі баранчики починили. – 2 р.

18. По два, по три, по чотири,
Щоби стадо розмножили. – 2 р.

19. Та й полетіла за круті гори,
А Вам, ґаздо, на здоров'я.[62] – 2 р.

Translation

12. O, YOU LITTLE BACHELOR'S BUTTON

Vasylyna Ivanchak and her group of women. Village of Upper Stanivtsi.
Sung during Malanka which is also the evening of St. Basil, January 13th

1. O, you little bachelor's-button,[63]
I will sow you in the garden, - 2 x

2. I will care of you,
And water you three times a day. - 2 x

3. I will pluck your reddish blonde from you
To put you behind the icons. - 2 x

4. A swallow flew in
And sat at the edge of the window - 2 x

5. She began to chirp
To call the master of the house. - 2 x

6. Get up master of the house, awake,
Go outside and take a look. - 2 x

7. You have joy in your yard, the cows have born calves
And all of them are steers, - 2 x

8. Two, three, four each
May there be room to plow. - 2 x

9. A swallow flew in
And sat at the edge of the window - 2 x

10. She began to chirp
To call the master of the house. - 2 x

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[62] Слова строф 1 – 8 написала Маруся Марчук, 30 серпня, 1997 р. а решта Вера Лакуста, 7 ого травня, 2001 р. Marusia Marchuk wrote the first 8 verses on August 30th, 1997 and Veronika Lakusta in Holland wrote the rest on May 7th, 2001

[63] Brigit Harris of Kuhlmann's Gardens about 10 km. north-east of Edmonton says,"The bachelor buttons belong to the corn flower family. The Latin name is *centaurea montana* (mountain bluet). It a perennial flower." December 27, 2001. Robert Klymasz, *The Ukrainian Winter Folksong Canada.* (Ottawa: Crown 1970), p. 145 states that, "the bachelor's buttons, a favourite field flower was used by the unmarried maidens in live-flower wreaths."

11. Get up, master of the house, awake,
Go outside and take a look. - 2 x

12. The mares have born foals,
And all of them are colts. - 2 x

13. Two, three, four each
So that the herd would increase. - 2 x

14. A swallow flew in
And sat at the edge of the window - 2 x
15. She began to chirp
To call the master of the house. - 2 x

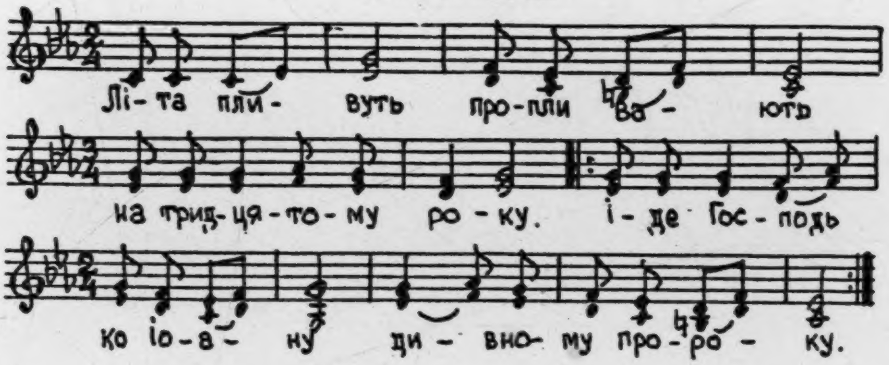
16. Get up master of the house, awake,
Go outside and take a look. - 2 x

17. The sheep have born lambs,
And all of them rams to increase the herd, - 2 x

18. Two, three, four each
So that the herd would increase. - 2 x

19. As she flew the hind the steep mountains,
We wish you, master of the house, good health. - 2 x

13. ЛІТА ПЛИВУТЬ


Лі-та пли- вуть про-пли ва- ють
на трид-ця-то-му ро-ку. І-де Гос-подь
ко Іо-а- ну ди- вно- му про-ро- ку.

Василина Іванчак і її група жінок – с. В. Станівці
співають на Йордан

1. Літа пливуть пропливають
На тридцятому року
Іде Господь ко Іоану, Дивному пророку. – 2 р.

2. Іде Господь ко Іоану
То ж хвилями бродить.
А із пущі із діброви, Іоан виходить. – 2 р.

3. І Господь його Предвічний
Зове зазиває.
„Охрести мя пророче," – Він його благає. – 2 р.

4. Дивно було Іоану
Господа видати
Страшно було на Владику руку підіймати. – 2 р.

5. Треба було Іоану
Божу волю чинити.
І почав він у Йордані Господа хрестити. – 2 р.

6. І відкрилось небо ясне, Дух святий злітає,
А із неба в тую пору Голос промовляє. – 2 р.

7. „Це є Син мій наймиліший
Люди, віру майте
І як Господу самому, поклін свій давайте". – 2 р.

Translation

13. THE YEARS ARE PASSING

Vasylyna Ivanchak and her group of women
Village of Upper Stanivtsi. Carol is sung on January 19th - Epiphany

1. The years are passing and going by,
At the age of thirty, the Lord goes to John, a wondrous prophet. - 2 x

2. The Lord goes to John
And wanders through the waves
John comes out from the thick forest and grove of trees. - 2 x

3. And the eternal Lord
Calls him.
"Please baptize Me, O, prophet, He beeches him. - 2 x

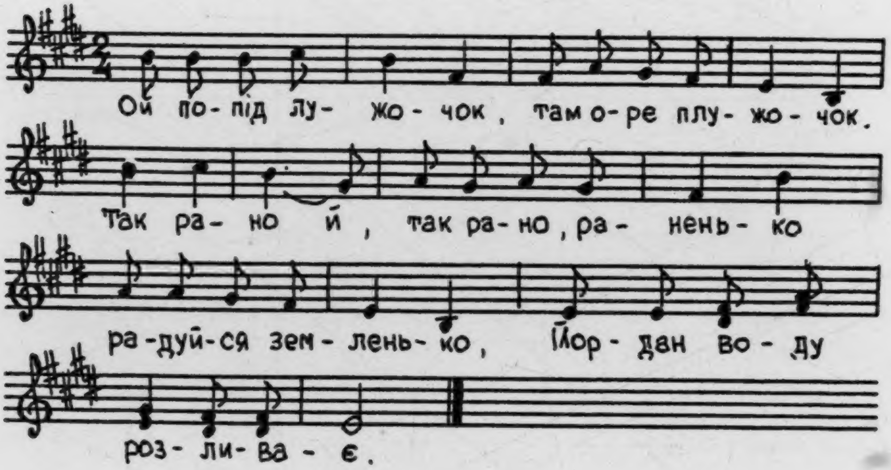
4. It was strange for John
To see the Lord.
He was frightened to raise his hand over the Lord. - 2 x

5. It was necessary for John
To fulfill God's will.
And he began to baptize Him in the Jordan River. - 2 x

6. The clear heaven opened, the Holy Spirit descends,
And from heaven at this time God speaks. - 2 x

7. "This is my beloved Son,
Have faith, people,
And like to God Himself, bow down and worship Him. (my Son) - 2 x

14. ОЙ ПОПІД ЛУЖОЧОК ТАМ ОРЕ ПЛУЖОК


Ой по-під лу- жо-чок, там о-ре плу-жо-чок.
Так ра-но й, так ра-но, ра- нень-ко
ра-дуй-ся зем-лень-ко, Йор-дан во-ду
роз-ли-ва-є.

**Василина Іванчак і її група жінок - с. В. Станівці
співають на Йордан**

1. Ой попід лужочок там оре плужочок,

Приспів: Так рано й так рано раненько
Радийся земленько, Йордан воду розливає.

2. А за тим плужочком ходить Петро й Павло.
3. Ой там Божа Мати несе обідати.
4. „ Ой ти, Божа Мати, що будем сіяти?"
5. „ Будемо сіяти яру пшениченьку."
6. Дощик накрапає, пшениченька сходить.

7. Вітер повіває, пшениченька росте.
8. Сонце пригріває, пшениченька зріє.
9. „ Ой ти, Божа Мати, з ким ми будем жати?"
10. „ Наймемо женців, сімсот сокольців."
11. „ Ой ти, Божа Мати, чим будем возити?"
12. „ Будемо возити сивими волами."
13. „ Ой ти, Божа Мати, де будем складати?"
14. „ Будемо складати на високій горі."
15. „ Ой ти, Божа Мати, чим будем вершити?"
16. „ Будемо вершити сивим колосочком."
17. Сивим соколочком, срібним колосочком.

Translation

14. O, IN THE FIELD, THERE IS A PLOW PLOWING.

Vasylyna Ivanchak and her group of women
Village of Upper Stanivtsi. Carol is sung on the Feast of Epiphany

1. O, in the field there is a plow plowing.

Refrain: So early, so early in the morning.
Rejoice, oh earth, The Jordan River overflows its banks.

2. Peter and Paul are walking behind the plow,
3. The Mother of God is carrying lunch,
4. Oh, Mother of God, what shall we sow?
5. We are going to sow spring wheat.
6. It is raining; the wheat is coming up.
7. The wind is blowing; the wheat is growing.
8. The sun heats warmly; the wheat is ripening.
9. Oh, Mother of God, with whom are we going to harvest?
10. "We will hire harvesters, seven hundred young falcons."
11. "Oh, Mother of God, with what are we going to haul the harvest?"
12. "We will haul the harvest with gray oxen."
13. " Oh, Mother of God, where shall we store the harvest?"
14. "We will store the harvest on the high hill."
15. " Oh, Mother of God, with what will you cover the wheat?'
16. " We will cover the wheat with a gray ear of corn."
17. "With a gray young falcon, and a silver ear of corn."

# 13. Mahdalyna Hulei, leader of her folkgroup called "*Svitlytsia*" is sitting in the front row in the middle with her women outside near the cherry blossoms. Bottom photograph: I, Phyllis Basaraba am sitting in the middle with Maria Faliboha to my right and Mahdalyna Hulei to my left. Village of Shyshkivtsi, April 17, 2000.

Магдалина Гулей і її група жінок
Село – Шишківці, Кіцманський район, Чернівецька область
25 км від Лашківки

3 – 11 Назви колядок і щедрівок

Назва колядки	Число колядки	Сторінка тексту
Возвеселімся всі разом нині	1.	141.
Ой в поли, в поли там плужок оре	2.	143.
По цілім світі	3.	145.
Був сумний Святий Вечір	4.	147.
Господь народився	5.	148.
Коло кирниці, коло теплиці	6.	150.
Зажурилися гори, долини	7.	151.
Йа в неділечку бай поранечку	8.	154.
Ой суда-суда, до цего двора	9.	156.
Плясання	10.	158.
Мала нічка – Петрівочка (А)	11.	162.
Там за дібровами, там за лісами (Б)	11.	163.
Там за дібровами, за садами (В)	11.	165.
Пане господарю	12.	165.
Щедрий вечір, добрий вечір	13.	167.
Ой на річці, на Йордані святили воду три ангели	14.	168.
Йордан воду розливає Мати Боже Сина купає	15.	170.

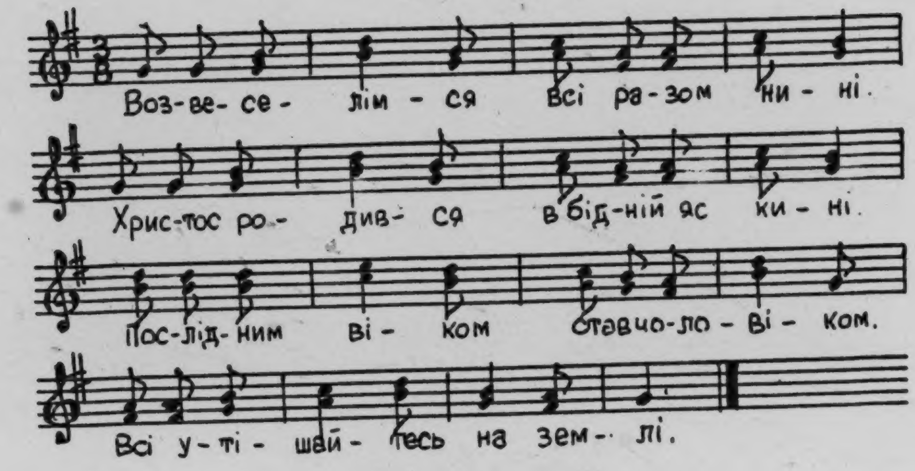
# 14. Above: Mahdalyna Hulei, my cousin Kornyk Rudiak and myself- Phyllis Basaraba. Mahdalyna and I are wearing headscarves called a *kyrpa*. It is the kind that Malanka lost when she went drinking with the Cossacks. Refer to carol number 11 (B) and 11 (C). # 15. Below: Mahdalyna Hulei and Maria Faliboha explain some of the words in the texts as well as correct some typographical errors. We are enjoying ourselves. Village of Shyshkivtsi - July 14th, 1999.

Mahdalyna Hulei and her group of seven women
Village of Shyshkivtsi, Kitsman' region
24 km. north west of Lashkivka

3 - 12 Names of *koliadky* and *shchedrivky*

Name of carol	Carol number	Page number
Today let us all rejoice together	1.	142.
O, in the field, in the field, there is a plow plowing	2.	144.
All over the world	3.	144.
It was a sad Holy Supper	4.	146.
The Lord was born	5.	149.
Near the spring, near the hothouse	6.	150.
The mountains and the valleys became worried	7.	152.
Early on Sunday morning	8.	155.
Oh, this way, this way to this yard	9.	157.
Dancing (*Pliasannia*)	10.	160.
It is a short night on the feast of Petrivka (A)	11.	163.
Beyond the groves, beyond the forests (A Malanka song) (B)	11.	164.
Beyond the groves, beyond the orchards (A Malanka song) (C)	11.	165.
Master of the house	12.	166.
O, bountiful evening, good evening	13.	168.
O, on the Jordan river three angels were blessing water	14.	169.
The Jordan overflows its banks	15.	172.

1. ВОЗВЕСЕЛІМСЯ ВСІ РАЗОМ НИНІ


Воз-ве-се- лім - ся всі ра-зом ни - ні.
Хрис-тос ро- див- ся в бід-ній яс ки - ні.
Пос-лід-ним ві- ком ставчо-ло- ві - ком.
Всі у-ті- шай- тесь на зем-- лі.

Магдалина Гулей і її група жінок
с. Шишківці, Кіцманський район
співають на Різдво

1. Возвеселімся всі разом нині,
Христос родився в бідній яскині.
Послідним віком став чоловіком,
Всі утішайтесь на землі.

2. Всі утішайтесь на землі гойно,
Хвалу віддайте Йому достойно,
Пожаданому, з неба даному,
Котрий весь світ відкупив.

3. Котрий весь світ спасе від ада,
Нам через Него вічна відрада.
За то ми Йому, Пану нашому
Веселу пісню співаймо.

4. Світу гласімо Господа явно,
Вже о которім пророки давно
Пророкували, проповідали,
Що ся народить Цар віків.

5. Що ся народить Цар віків слави,
Зітре на землі зміїні глави.
Перськії царі принесли дари,
Поклін смиренно віддали.

6. Поклін віддали смиренно нині
Христу-Творцеві, Божій Дитині.
Ангели в небі к Й'го потребі
Умильно пісні співають.

7. Пісні співають Нарожденному,
Во яслах нині положеному.
І ми співаймо і вихваляймо,
Його навіки славімо!

Translation

1. LET US ALL REJOICE TOGETHER TODAY

Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. Carol is sung on Christmas

1. Let us all rejoice together today,
Christ was born in a poor manager,
In recent times, He became man,
Let everybody on earth rejoice lavishly,

2. Let all the people on earth rejoice,
Praise Him with honour,
He was expected, He was sent from Heaven.
He, who saved the whole world.

3. The one who will save the whole world from hell,
Because of Him we have eternal consolation
And because of that, for our Master
We will sing a happy song.

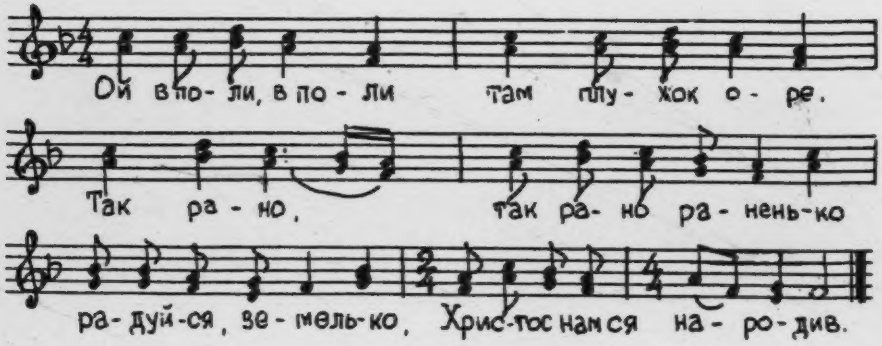
4. Let us proclaim about the Lord to the world,
About whom the prophets had a long time ago,
Prophesized and foretold,
The King of all ages would be born.

5. That a King of glory for all ages will be born,
Who will crush the serpents' heads?
Persian Kings brought gifts,
And humbly worshipped Him.

6. They humbly worshipped Him today,
The angels in heaven for His needs are singing pleasant
songs for Him,
Christ the creator, the Child of God.

7. They are singing songs for the Newborn,
Who is laid in the manger today.
Let us sing and praise
And glorify Him forever!

2. ОЙ В ПОЛИ, В ПОЛИ ТАМ ПЛУЖОК ОРЕ


Ой в по-ли, в по-ли там плу-жок о-ре.
Так ра-но, так ра-но ра-нень-ко
ра-дуй-ся, зе-мель-ко, Хрис-тос нам ся на-ро-див.

Магдалина Гулей і її група жінок – с. Шишківці
співають на Різдво хлопцям

1. Ой в поли, в поли, там плужок оре.

Приспів: Так рано, так рано– раненько
Радуйся землеько[64], Христос нам ся народив! – 2 р.

2. А за тим плужком, молодець ходи.
3. Туда рідненький ненько приходи.
4. – Ой ори, синку, здрібненька нивку,
5. Та й посіємо яру пшеничку.
6. Та й вродиться нам золоте стебло,
7. Золоте стебло, пшеничне зерно.
8. Та й скличем женців–сімсот молодців,
9. А в'язаночок–сімсот дівочок.
10. Та й ізіжнемо в дрібнії сніпки
11. Та й изложимо в золоті кіпки.
12. Та й заберемо, та й повеземо,
13. Та й повеземо на тихий Дунай,
14. На тихий Дунай, на крутий беріг,
15. Та й ізложимо на білий камінь,
16. Та й вивершимо сивим соколом.
17. Бувай же здоров, грешний молодче,
18. Ґрешний молодче, Василю хлопче.
19. Абись ся діждав посагу твого,
20. Посагу твого та й щасливого.

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[64] земелько – земленько – diminutive for earth.

Translation

2.

O, IN THE FIELD, IN THE FIELD, THERE IS A PLOW PLOWING

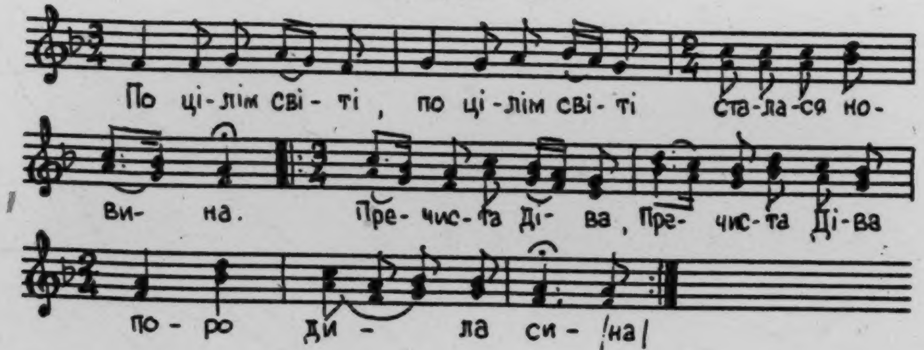
Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. Carol is sung on Christmas for the young lads.

1. O, in the field, in the field, there is a plow plowing,

Refrain: So early, so early, early,
Rejoice, o earth, Christ was born for us!

2. A young lad is walking behind the plow,
3. There his father comes to Him,
4. "Oh, plow, dear Son, the field finely,[65]
5. And we will plant spring wheat,
6. And golden stalks of grain will grow for us,
7. Golden stalks, grain of wheat,
8. Then we will call the reapers, seven hundred lads,
9. And to bind the sheaves - seven hundred maidens,
10. Then we will harvest them up into fine stacks,
11. Then we will put them into golden stacks,
12. Then we will take them and transport them,
13. We will take them to the quiet Danube,
14. To the quiet Danube, on the steep shore,
15. And lay them on the white stone,
16. And top them with a gray falcon,
17. Be healthy, you honest young lad,
18. You honest young lad, Basil,
19. May you receive your dowry at last,
20. Your dowry and good fortune.

3. ПО ЦІЛІМ СВІТІ


По ці-лім сві-ті, по ці-лім сві-ті ста-ла-ся но-
ви- на. Пре-чис-та Ді-ва, Пре-чис-та Ді-ва
по-ро ди - ла си-|на|

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[65] Thinly, smoothly.

Магдалина Гулей і її група жінок – с. Шишківці
співають на Різдво

1. По цілім світі – 2 р.
Нині новина
Пречиста Діва – 2 р.
Породила сина.

2. Як Й'го породила – 2 р.
В пелени сповила
В зелене сіно – 2 р.
В яслах положила.

3. Як вся жидова– 2 р.
Цему довідалась,
За Йсусом Христом,
За Матер Божов
Йа в погоню гнала.

4. Гнала ж вона гнала, – 2 р.
Аж у чисте поле.
Йа ж там господар
На пшеничку оре.

5. Помагай Біг, ґаздо – 2 р.
Сіяти, орати!
Нині віореш,
Нині засієш,
Завтра будеш жати.

6. Нині віореш, нині засієш,
Завтра будеш жати.
Чи не йшла сюда 2 р.
Пречистая Мати?

7. Ой йшла, йшла – 2 р.
Буйний вітер віяв
Як я цесу[66], – 2 р.
Пшениченьку сіяв.

8. Стала жидова – 2 р.
Як в полі билина
Чуд їм си зістав – 2 р.
Від Божого Сина.[67]

Translation

3. ALL OVER THE WORLD

Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. Carol is sung on Christmas

1. Today all over the world there is news that the Immaculate Virgin has given birth to the Son.

2. When she gave birth to Him, she wrapped Him up in swaddling clothes,
And laid Him on the green hay in the manger.

3. When all the Jews heard this, then they gave chase to
Jesus Christ and the Mother of God.

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[66] Ось, цю, ту - here, this.

[67] Слова написала Марія Фалібого, 20 ого жовтня, 1998 р. с. Шишківці.

4. They chased after them into the clear field and up to
there to a master of the house was plowing land for wheat.

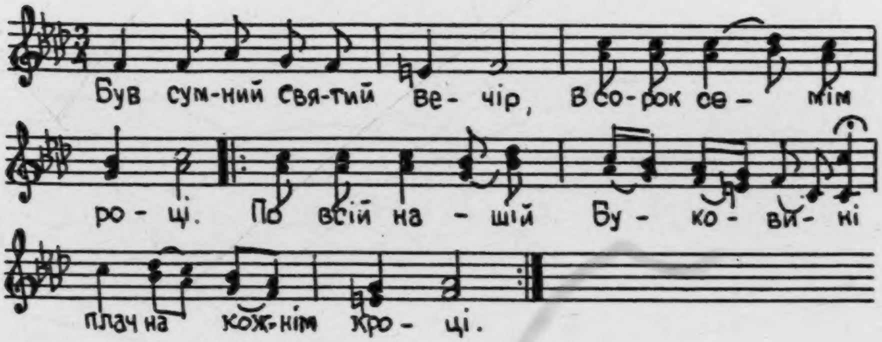
5. "May God help you, master of the house, to sow, plow.
Today you will plow, today you will sow and tomorrow you will
reap a harvest."

6. " Today you will plow, today you will sow, and tomorrow you will
reap a harvest.
Did the Immaculate Mother not go this way?"

7. Oh, she was going, going.
A strong wind was blowing when I sowed this wheat.

8. The Jews stood in the field as blades of grain.
The Son of God performed a miracle.[68]

4. БУВ СУМНИЙ СВЯТИЙ ВЕЧІР


Був сум-ний Свя-тий ве- чір, В со-рок се- мім
ро - ці. По всій на - шій Бу - ко - ви- ні
плач на кож-нім кро - ці.

Магдалина Гулей і жінки - с. Шишківці
співають на Святий Вечір

1. Був сумний Святий Вечір[69]
В сорок семім році.
По всій нашій Буковині, плач на кожнім кроці. - 2 р.

2. Як почала зірка
Із неба сіяти,
Починали усі люди вечерять сідати. - 2 р.

---

[68] Maria Faliboho wrote the words on October 20th, 1998 in the village of Shyshkivtsi.

[69] О.І. Дей. *Колядки та щедрівки.* (Київ: Наукова думка,1965) Ст. 639 Варіант цієї колядки„Тата, діти, німці вбили, села попалили, Ті прокляті яничари руїни лишили, Там далеко в Німеччині, в далекій чужині, Споминають Святий Вечір в славній Україні."

3. Та й сідали мами разом
З діточками.
Та й що мали вечеряти вмилися сльозами. - 2 р.

4. А діти питають,
„Мамо, де наш тато?
Мамо, Мамо, де наш тато? Чом не вечеряє?" - 2 р.

5. „А наш тато діти
В далекім Сибірі
Споминає Святий Вечір у нас на Буковині."[70]- 2 р

Translation

4. IT WAS A SAD HOLY SUPPER

Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. Carol is sung on Christmas Eve.

1. It was a sad Holy Supper in the year of 1947.
There was crying all over our Bukovyna. - 2 x

2. When the star began to shine in the sky,
All the people sat down and began to have supper - 2 x

3. The mothers sat down with their children,
But instead of starting to eat supper, they were awash in tears. - 2 x

4. The children asked,
"Mother, where is our father?
Mother, mother, where is our father,
Why is he not having supper with us?" - 2 x

5. Children, our father is in far-away Siberia,
Remembering the Holy Supper, at our place here in Bukovyna.[71] - 2 x

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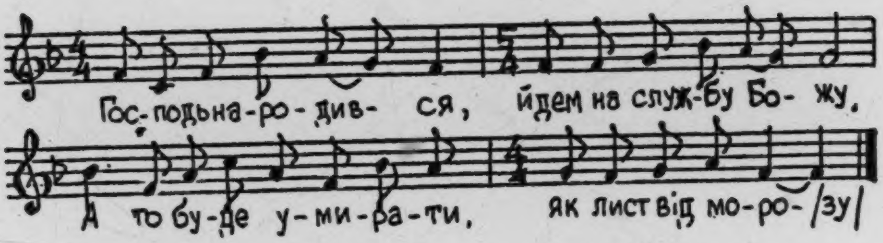
[70] Слова з касети написала Магдалина Гулей, 27 ого жовтня, 1998 р.

[71] Mahdalyna Hulei wrote the words on October 27th, 1998. The following is a variant from Dei's publication. O.I. Dei. *Koliadky ta shchedrivky* (Kyiv: Naukova dumka, 1965) p. 639. The following is a variant from Dei's publication, "Children, our father was killed and our villages were burned, Those cursed traitors left everything in ruins, There in Germany, far away in a strange land, They are remembering the Holy Supper in our glorious Ukraine."

5. ГОСПОДЬ НАРОДИВСЯ


Гос-подь на-ро-див- ся, йдем на служ-бу Бо- жу.
А то бу-де у-ми-ра-ти, як лист від мо-ро- /зу/

Магдалина Гулей і жінки - с. Шишківці
співають на Святий Вечір, співала Марія Фалібога

1. Господь народився, йдем на Службу Божу,
А то буде умирати, як лист від морозу,
А хто хоче царство Йсуса заслужити
То не треба, люди добрі, двом панам служити.

2. Кажемо вам правду, послухайте люди,
А хто чине перелюби, той з Христом не буде.
Не клясти нікого, злого не казати,
Що для себе ти не любиш, другому не дати.

3. Хто ці всі завіти буде виповняти,
То на Божім страшім суді не ме си бояти.
А хто собі легко ці завіти губить,
То душа та на тім світі проклятою буде.

4. Як гроби си втворять, воскреснуть всі люди,
Привітає си рід з родом, як затрублять труби,
Брат си здиби з братом, а сестра з сестрою,
Привітаєси син з татом, а мати з дочкою.

5. Буде жаль великий, ще й велика мука,
Коли буде скреготати між ними розлука,
Розділитьси нарід, стане на дві купи,
Мала частка си спасе за свої поступки.

6. Розділитьси нарід наліво, направо,
А на правім боці буде, хто вмів жити право,
Там направо добре, що ліпше не може,
А наліво буде тяжко, порятуй їх Боже.

7. Адукат не буде щоб си відкупити,
Бо Суддя той не підкупний, що прийде судити.[72]

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[72] Марія Фалібога заспівала і слова написала 14 ого липня, 1999 р.

Translation

5. THE LORD WAS BORN

Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. Carol is sung on Christmas Eve.
Sung by Maria Faliboha

1. The Lord was born; let us attend the Liturgy,
Otherwise we will die as a leaf frozen from the frost.
And those who want to merit the Kingdom of Jesus,
Must not, dear people serve two masters.

2. We tell you the truth, people, listen to us,
Those who commit adultery will not be with Christ.
Do not curse anyone; do not say evil things.
Do not give to another what you do not like for yourself.

3. Those who fulfill the convenants,
Will not be afraid at God's judgment.
He who treats these convenants lightly
Their soul will be cursed in the other world.

4. When the graves will open, all the people will rise,
One generation will greet the other at the sound of the trumpet,
Brother will greet brother, sister will greet sister,
The son will greet with his father; the daughter with her mother.

5. There will be great sorrow and gnashing,
When the parting will be between them.
The people will be divided into two groups,
A small number will be saved for their deeds.

6. The people will be divided to the left and to the right,
On the right side will be those who were able to live correctly,
It will be good on the right side, it cannot be any better.
It will be difficult to be on the left side, save them God.

7. There will be no lawyer to bribe your way out,
Because the Judge is incorruptible, who will come to judge.[73]

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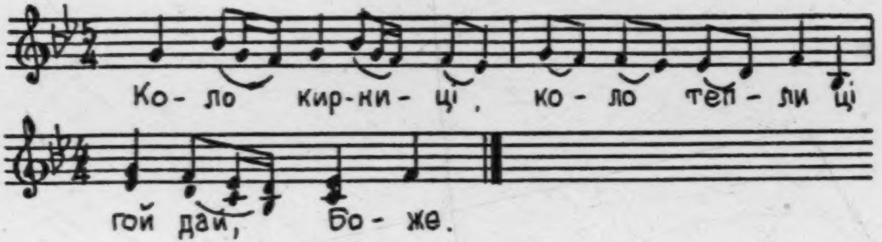
[73] Maria Faliboho wrote the words on July 14, 1999. This is an example of a recently created carol, perhaps in the mid-twentieth century.

6. КОЛО КИРНИЦІ, КОЛО ТЕПЛИЦІ



Магдалина Гулей і її група жінок – с. Шишківці
співають на Різдво

1. Коло кирниці, коло теплиці,
Приспів: Гой, дай Боже – 2 р.

2. Йа ж там три святії воду святили,
3. Воду святили, злот-хрест згубили,
4. Хто ж туда йшов? Ґрешна панночка,
5. Ґрешна панночка, бай [74]Оксана,
6. Вна туди йшла, той злот-хрест найшла,
7. Перейшли її та й три святії.
8. -Ґрешна панночко, бай Оксано,
9. Ти суда йшла, чи злот-хрест найшла?
10. Верни нам злот-хрест, будем за тебе,
11. Будем за тебе, Бога просити,
12. Бога просити, Служби наймати,
13. Першую Службу бай на Святий день,
14. Другую Службу бай на Василя,
15. Третую Службу бай на Видорші,[75]
16. Вінчуємо Вас з щистям,[76] здоров'ям,
17. З щистям, здоров'ям, зеленим вінцем,
18. Зеленим вінцем, ґрешним молодцем,
19. Ґрешним молодцем, ґрешную панну.

6. NEAR THE SPRING, NEAR THE HOTHOUSE

Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. Carol at Christmas

1. Near the spring, near the hothouse,
Refrain: Grant it, O God! - 2 x

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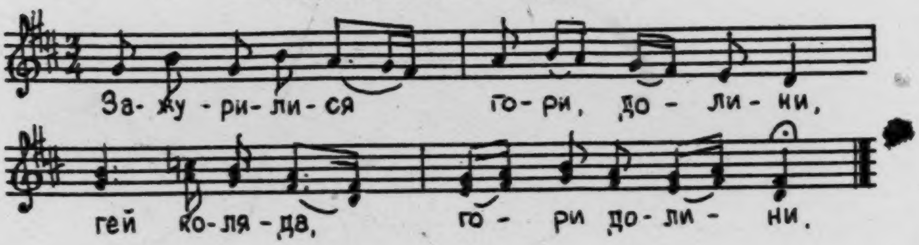
[74] бай – та й (and).

[75] Йордан – Feast of Epiphany, January 19th.

[76] щастям – with happiness.

2. There were three saints blessing water,
3. While they were blessing the water they lost a cross of gold,
4. And who was going there? A very gracious young maiden,
5. A very gracious young maiden by the name of Oksana,
6. She was walking down the path and found that cross of gold,
7. Three saints crossed her path,
8. Gracious young maiden, by the name of Oksana,
9. You were walking this way, did you find the cross of gold?
10. Return the cross of gold to us and we will for you,
11. We will implore God for you,
12. We will beg God, to have a Liturgy for you,
13. The first Liturgy will be on Christmas Day,
14. The second Liturgy will be on the feast of St. Basil's,
15. The third Liturgy will be on the Epiphany.
16. We wish you happiness and health.
17. Happiness and health, a green wreath.
18. A green wreath, a fair lad.
19. A fair lad for a gracious young maiden.

7. ЗАЖУРИЛИСЯ ГОРИ, ДОЛИНИ


За- жу - ри- ли - ся го- ри, до - ли - ни,
гей ко-ля-да, го - ри до- ли - ни.

Магдалина Гулей і її група жінок – с. Шишківці
співають на Різдво

1. Зажурилися гори, долини,
Гей коляда, гори, долини.
    Що не зродило жито-пшеницю.
    Гей коляда, жито-пшеницю.

2. Але зродило зелене вино,
Гей коляда, зелене вино.
    Зелене вино вгору ся вило,
    Гей коляда, вгору ся вило.

3. Вгору ся вило, глубо зацвило,
Гей коляда, глубо зацвило.
Глубо зацвило, сивно[77] зродило,
Гей коляда, сивно зродило.

---

[77] Рясно - abundantly, plentiful.

4. Хто єго стеріг? Ґрешная панна,
Гей коляда, ґрешная панна.
Ґрешная панна на мнє Марічка,
Гей коляда, на мнє Марічка.

5. Вино стерегла, шиттєчко шила,
Гей коляда, шиттєчко шила.
Шиттєчко шила, голку заткнула,
Гей коляда, голку заткнула.

6. Голку заткнула, твердо заснула.
Гей коляда, твердо заснула.
Прилетіли д'ній три райські пташки
Гей коляда, три райські пташки.

7. Три райські пташки, три гайдамашки,
Гей коляда, три гайдамашки.
Крильцями збили, ґрешну збудили.
Гей коляда, ґрешку збудили.

8. - Ой, гиля - гиля, ви райські пташки,
Гей коляда, ви райські пташки.
Та й не спивайте винові вершки,
Гей коляда, винові вершки.

9. Бо мені вина багато треба,
Гей коляда, багато треба.
Маю братчика на оженячку,
Гей коляда, на оженячку.

10. Маю сестричку на відданячко,
Гей коляда, на відданячко.
Сама молода, заручена.
Гей коляда, заручена.

11. Заручена, аж до Галича,
Гей коляда, аж до Галича.
Аж до Галича-за поповича,
Гей коляда, за поповича.

Translation

7. THE MOUNTAINS AND THE VALLEYS BECAME WORRIED

Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. Carol is sung on Christmas

1. The mountains and the valleys became worried.
Oh, Christmas carol; mountains, valleys.
Because the rye and the wheat did not grow well.
Oh, Christmas carol: rye - wheat.

2. But the green wine produced.
Oh, Christmas carol; green wine[78].
Green wine twisted upwards,
Oh, Christmas carol: twisted upwards.

3. It grew upwards and bloomed blue flowers.
Oh, Christmas carol; it bloomed blue flowers.
It bloomed blue flowers and produced.
Oh, Christmas carol; produced.

4. Who looked after it? A gracious maiden.
Oh, Christmas carol; A gracious maiden.
A gracious maiden by the name of Marichka.
Oh, Christmas carol; by the name of Marichka.

5. She tended the wine and did some needlework.
Oh, Christmas carol; did some needlework.
Did some needlework, and stuck the needle in,
Oh, Christmas carol; stuck the needle in.

6. She stuck the needle in and fell soundly asleep.
Oh, Christmas carol; fell soundly asleep.
Three birds from paradise flew to her.
Oh, Christmas carol; Three birds from paradise.

7. Three birds from paradise, three haydamaks
Oh, Christmas carol; three haydamaks,
They flapped with their wings and woke up the maiden.
Oh, Christmas carol; woke up the maiden.

8. Oh, go, go away you birds of paradise,
Oh, Christmas carol; you birds of paradise.
Do not drink the nectar from the wine blossoms.
Oh, Christmas carol; nectar from the wine blossoms.

9. Because I need lots of wine,
Oh, Christmas carol; I need lots of wine,
I have a brother who is getting married.
Oh, Christmas carol; who is getting married.

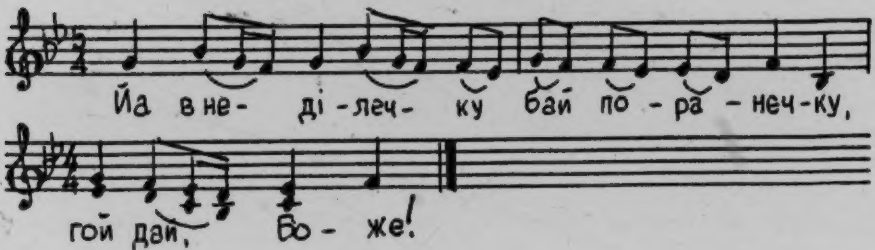
---

[78] Grapes.

10. I have a sister who is getting married,
Oh, Christmas carol; who is getting married.
I am also young and engaged.
Oh, Christmas carol; I am engaged.

11. I am engaged way up to Halych,
Oh, Christmas carol; way up to Halych,
To be married in Halych, to a priest's Son.
Oh, Christmas carol; to a priest's Son.

8. ЙА В НЕДІЛЕЧКУ БАЙ ПОРАНЕЧКУ



Магдалина Гулей і її група жінок- с. Шишківці
співають на Різдво

1. Йа в неділечку бай поранечку,
Приспів: Гой дай Боже!

2. Вийшли молодці рано з церковці,
3. Та й стали собі бай при купочці,
4. Та й радя раду бай молодецьку.
5. - Ой скуймо, браття, мідяні човни,
6. Та й спустимося краєм Дунаєм,
7. Краєм Дунаєм, піском-камінням,
8. Піском- камінням, аж до Хотиня.
9. Ой чули ж ми там доброго пана,
10. Доброго пана, пана Івана.
11. А в того пана, легкая служба,
12. Легкая служба, дорога плата,
13. Дає на добу по золотому,
14. По золотому, по ворон-коню,
15. По ворон-коню, по ясній шаблі,
16. По ясній шаблі, по ґрешній панні,
17. По ґрешній панні, ще й зарученій.
18. Вінчуєм тебе, вельможний пане,
19. Вельможний пане, пане Іване,
20. Шистям[79]-здоров'ям, много літами,

---

[79] Щастям - with happiness.

21. Много літами, з цими святками,
22. Та не сам з собов, з ґаздинев свойов,
23. З ґаздинев свойов та з діточками,
24. Та з нами гістьми - колядничками,

Translation

8. EARLY ON SUNDAY MORNING.

Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. Carol is sung on Christmas

1. Early on Sunday morning.
Refrain: Oh, grant it, O God!

2. The young fellows came out early from the church.
3. They all stood in a group
4. They gathered a youth assembly.
5. "Oh, brothers, let us make copper boats.
6. And we will sail down at the edge of the Danube River,
7. At the edge of the Danube, by the sand and by the rocks.
8. By the sand and by the rocks, all the way up to Khotyn.[80]
9. Oh, we heard that there was a good master there,
10. A good master, a master by the name of Ivan.
11. The service is very easy with that Master.
12. The service is easy; the pay is good.
13. He gives a gold coin for twenty four hours of work.
14. A gold coin, a black horse.
15. A black horse, a bright sword.
16. A bright sword, a graceful maiden.
17. A graceful maiden, and yet an engaged one.
18. We wish you noble master,
19. Noble master, master Ivan.
20. Happiness and health and a long life!
21. A long life, on these holidays!
22. But not you alone, but with your wife,
23. With your wife and your children,
24. And together us, the carolers!

* * *

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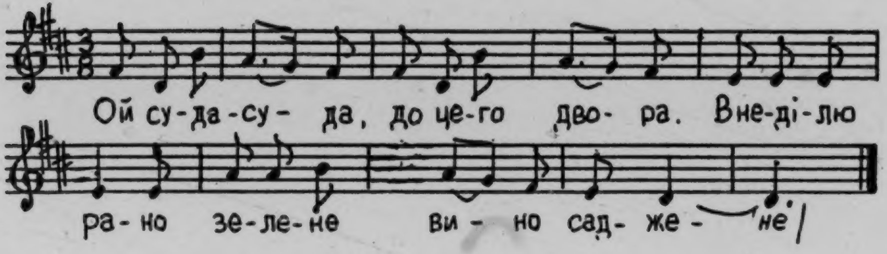
[80] A military fortress on the Dnister River east of Chernivtsi. It was used in the 1500's.

9. ОЙ СУДА-СУДА, ДО ЦЕГО ДВОРА


Ой су-да-су- да, до це-го дво- ра. Вне-ді-лю
ра- но зе-ле-не ви - но сад- же - не

Магдалина Гулей і її група жінок - с. Шишківці
співають на Різдво

1. Ой суда-суда, до цего двора,
Приспів: В неділо рано, зелене вино[81] саджене.

2. Йа у тім дворі файно мечено,
3. Файно мечено, явір саджено.
4. На тім яворі сам сокіл сидить,
5. Сам сокіл сидить, далеко видить,
6. Далеко видить, на синє море.
7. На синім морі корабель пливе,
8. Йа на тім кораблі ґрешная панна,
9. Ґрешная панна на мнє Марія.
10. „ Ой ґрешна панно, перевези нас."
11. „ Не перевезу, не маю часу,"
12. Приїхав братчик з войни-войночки,
13. Та й привіз мені три даруночки,
14. Перший дарунок-шовкові шати,
15. Другий дарунок-сріблий перстенець,
16. Третий дарунок-зелений вінець.
17. Шовкові шати-слід замітати,
18. Срібний перстенець-пальчикиломи,
19. Зелений вінець-головку клони.
20. А по цім слові - будьте здорові.
21. Дай же вам Боже - в городці зілля,
22. В городці зілля, в хаті весілля,
23. В городці липку, а в хаті скрипку,
24. В городці диню, в хаті ґаздиню.
25. Вінчуємо вас зеленим вінцем,
26. Зеленим вінцем, ґрешним молодцем.

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[81] Виноград - grapes.

Translation

9. OH, THIS WAY, THIS WAY TO THIS YARD

Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. Carol is sung on Christmas

1. Oh, this way, this way to this yard.
Refrain: Early on Sunday morning,
the green wine[82] was being planted.

2. The yard is swept well.
3. It is swept well; a sycamore tree is planted.
4. A falcon is sitting on the sycamore tree.
5. The falcon sits alone and sees very far.
6. He sees as far away as the blue sea.
7. A ship is sailing on the blue sea.
8. And in that ship is a gracious maiden,
9. A gracious maiden by the name of Maria.
10. "Oh, gracious maiden, transport us."
11. "I will not take you because I do not have the time."
12. "My brother came from the war,
13. And brought me three presents.
14. The first present is a silken garment.
15. The second present is a silver ring.
16. The third present is a green wreath.
17. A silken garment is for sweeping up my tracks.
18. The silver ring - breaks the finger.
19. A green wreath is for bowing,
20. With this word, may you be healthy!
21. May God grant you herbs in your garden.
22. Herbs in your garden, a wedding in your house.
23. In the garden, a linden tree and in the house, a violin.
24. A melon in the garden, a wife in the house.
25. We greet you on the occasion of a green wreath,[83]
26. A green wreath and a fine young lad.

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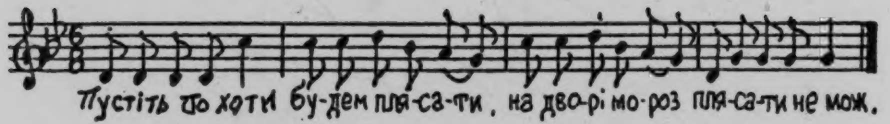
[82] Grapes.
[83] Symbol of marriage.

10. ПЛЯСАННЯ


Пустіть до хати бу-дем пля-са-ти, на дво-рі мо-роз пля-са-ти не мож.

Магдалина Гулей і її група жінок - с. Шишківці
Співають на Різдво і перед Новим Роком - на Маланку

Хлопці з музикою йдуть колядувати до дівчат. Дівчата впускають до хати хлопців. Дівчина, котра думає впускати до хати парубків, кличе своїх товаришок на пляс. Дівчата сідають на лавку, мають при собі гроші, горіхи, цукерки, яблука і коли хлопці стають перед дівчатами, співати і пританцьовувати, вони кажуть: « Гоп-сип». Дівчата кидають у кучму, капелюх, чи шапку, - гроші, горіхи . . .

Хлопці спочатку як входять на подвір'я, стають під вікном і колядують. Якщо на Різдвяні Свята, то колядують[84]: „Коло кирниці, коло теплиці" Після колядки, хлопці співають:

1. Пустіть до хати, будем плясати
На дворі мороз, плясати не мож.
На дворі плитки, студено в литки,
На дворі поліна, студено в колінах.

2. Хата від хати не мож долізти,
Вони нам кажуть гойдучко сісти!
Та йсіли ж би ми по гойдучкови.
Коби нам дали по шусточкови,
Не кєшко[85] сісти, не кєшко стати,
Лиш кєшко у дівчини грошей дістати.
Той на що, на що, на горівочку,
На котру днинку, на неділечку.

(У хаті перед дівчатами співають і танцюють).

3. Та й до корчмочки, до новенької,
До шинкарочки молоденької.
Шинкарик іде, та й рибку несе,
Та й рибу несе, та й сам си трісе.
Небого рибко, я тебе несу,
Я тебе несу, та й сам си трісу. (гоп- сип)

---

[84] Магдалина Гулей писала та й пояснила 20 ого жовтня, 1998 р.
[85] Тяжко - difficult.

4. За воротами глибока яма,
То дай ту двадцятку що дала мама. (гоп- сип)
Ой давай, давай в кучму глибоку,
Бо вже не прийду другого року. (гоп-сип).
Бо я умру, або вженюся,
На твоє подвір'я не подивлюся.
А я ще не вмер, а не вженився,
На твоє подвір'я ще подивився.

5. Ой давай, давай, що маєш дати
Не маєш що дати, вігоним тя з хати.
За воротами глибока яма.
То дай ту двадцятку що дала мама.

6. Ой хоч кочергою, хоч лопатою,
Хоч дівчиною кострубатою.
На пічи назаді скубилися дві баби,
А трета дівка від понеділка.
На пічи коструб почивається,
Перед ним дівчина вививається.
Ой сидить, сидить, не ворушиться,
Мені си здає, що задушиться.

7. З сволока тече на моє плече
Від того малаю, ледве си киваю.
Ой пляши, пляши, ти каліцуне.
Може ти дівчина грошей всуне.

8. На горі вівчєр дівчину зустрів
Дівчину зустрів під калиною,
Під калиною, під черемшиною,
Якби її звати Магдалиною,
Якби її звати Магдалиною,
Де її хата при долиною,
Сніпками вшита, ґонтами вбита,
Прийди гонтарю, хоч буду бита.
Хоч буду бита, знаю за кого,
За гонтарика молоденького.

9. Ой гиля -гиля гусоньки на став
Дзінь добрий дівчино, бо я ще й не спав.
Ой не спав, не спав, не буду спати
Рад би я в дівчини гроші дістати. (гоп-сип).

Translation

10. DANCING (*PLIASANNIA*)

Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. This is sung on Christmas and also
on New Year's, January 13th, on Malanka.

On the 7th and 8th of January boys take musical instruments and go caroling to the young girls. The girls let the boys into the house. The girl who is going to let the boys into her house then invites her female friends for dancing. The girls sit on the bench and have with them money, nuts, candies, and apples. The boys then stand before the girls and begin to sing and dance. They say, "hop, syp!" The girls place money or nuts or whatever in the boys' fur hats and caps.

When the young lads first enter into the yard, they stand in front of window and carol the following carol: "By the spring, by the hothouse." When they are done caroling, they sing the following carol[86]:

1. Let us into the house, we are going to dance.
Because it is freezing outside and we cannot dance.
There are slabs in the yard and they are cold on our feet.
There are logs in the yard and it is cold on our knees.

2. One house is far from the other that we cannot drag ourselves over there.
They ask us to "squat"[87] a little.
We would "squat" a little,
If they gave us a coin.
It is not difficult to "squat", it is not difficult to "squat,"
What is this money for? For some whiskey.
For what day? On Sunday.

(In the house the boys sing and dance in front of the girls.)

3. Let us go to the new tavern,
To the young female innkeeper.
The innkeeper is coming and brings with him some fish.
He is carrying the fish and shaking all over.
Poor fish, I'm carrying you,
I am carrying you and I myself am shaking. (Hop - syp).

4. There is a deep pit behind the gate and
There are twenty *karbovantsi* [88]which your mother gave. (Hop - syp).
Oh, give, give into the deep fur cap.
Because I will not come again next year. (Hop - syp).

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[86] Explanation written by Mahdalyna Hulei.
[87] Perhaps a type of a dance.
[88] The highest denomination in Ukrainian currency.

Either I will die or I will get married.
I will not look at your yard.
But I still have not died and I have not gotten married yet,
I will still look at your yard.

5. "Give, give whatever you have to give.
If you do not have anything, we will chase you out of your house."
Behind the gate is a very deep hole
Give that twenty *karbovantsi* which mother gave."

6. Give it to us with a poker or shovel,
Or even with a girl with unkempt hair.
On the back of the *pich* (clay oven) two grannies were plucking wool,[89]
And a third girl did it from Monday,
And on the oven is a boy with messy hair relaxing,
In front of him the girl is sitting and straightening out her kerchief.
She is sitting and sitting and not moving.
It seems to me that she will choke herself.

7. From the high center beam water is dripping on my shoulders,
From that corn flour meal I can hardly move.
Oh, dance, dance, you cripple,
Maybe a girl will bring you some money.

8. A shepherd met a young maiden in the mountains.
He met her under the cranberry tree,
Under the cranberry tree, the chokecherry tree.

9. If she was called Mahdalyna, if she was called Mahdalyna,
Is her house down the valley?
It is made of sheaves and shingles.
Shingle maker, come to me, even though I will be beaten for it.
Even though I will be beaten, I know because of whom,
On account of the young shingle-maker.

10. "Go, go to the pond my geese,
Good afternoon, my girl, even though I still have not slept.
Oh, I did not sleep, did not sleep and I will not sleep.
I would rather get some money from a girl." (Hop - syp).[90]

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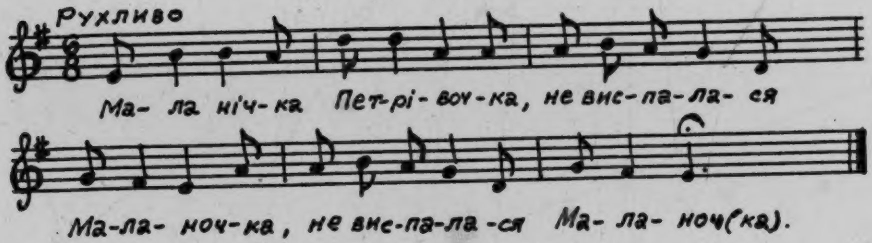
[89] Or plucking lice from each other's hair. This could be interpreted in such a way in the song and it was explained to me by Mahdalyna Hulei and Maria Faliboha.

[90] Mahdalyna Hulei wrote all the words to the song of *pliasannia* (dancing), October 20th, 1998.

11. МАЛА НІЧКА – ПЕТРІВОЧКА

(А)


Рухливо
Ма- ла ніч- ка Пет-рі- воч-ка, не вис-па-ла- ся
Ма-ла- ноч-ка, не вис-па-ла -ся Ма- ла- ноч(ка).

Магдалина Гулей і жінки – с. Шишківці
співають на Маланку

1. Мала нічка – Петрівочка,[91]
Не виспалася Маланочка, не виспалася Маланоч.
Шовки пряла, ковдри ткала, та й до мамки відсилала, – 2 р.
Не мої шовки, не мої ковдри,
Не моя дочка Маланочка, не моя дочка Маланоч.

2. Мала нічка – Петрівочка,
Не виспалася Маланочка, не виспалася Маланоч.
Шовки пряла, ковдри ткала, та й до татка відсилала, – 2 р.
Не мої шовки, не мої ковдри,
Не моя дочка Маланочка, не моя дочка Маланоч.

3. Мала нічка – Петрівочка,
Не виспалася Маланочка, не виспалася Маланоч.
Шовки пряла, ковдри ткала, та й до сестри відсилала, – 2 р.
Не мої шовки, не мої ковдри,
Не моя сестра Маланочка, не моя сестра Маланоч.

4. Мала нічка – Петрівочка,
Не виспалася Маланочка, не виспалася Маланоч.
Шовки пряла, ковдри ткала, та й до брата відсилала,– 2 р.
Не мої шовки, не мої ковдри,
Не моя сестра Маланочка, не моя сестра Маланоч.

5. Мала нічка – Петрівочка,
Не виспалася Маланочка, не виспалася Маланоч.
Шовки пряла, ковдри ткала, та й до милого відсилала, – 2 р.
Це мої шовки, це мої ковдри,
Це моя мила Маланочка, це моя мила Маланоч.[92]

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[91] Розшифровав ноти Кузьма Смаль з міста Кіцманя у січні, 2002 р.

[92] Слова написала Магдалина Гулей, с. Шишківці, 25 ого жовтня, 1998 р.

Translation

11. THE NIGHTS ARE SHORT DURING PETRIVKA
(A)

Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. Carol is sung on Malanka

1. The nights are short during Petrivka,[93]
And Malanochka did not have enough sleep. - 2 x
She spun silk and wove quilts and sent it off to own her mother. - 2 x
This is not my silk and these are not my quilts,
This is not my daughter Malanochka, - 2 x.

2. The nights are short during Petrivka,
And Malanochka did not have enough sleep. - 2 x
She spun silk; wove quilts and sent it off to her own father. - 2 x
This is not my silk; these are not my quilts,
This is not my daughter Malanochka, - 2 x.

3. The nights are short during Petrivka,
And Malanochka did not have enough sleep. - 2 x
She spun silk; wove quilts and sent it off to her own sister. - 2 x
This is not my silk; these are not my quilts,
This is not my sister Malanochka. - 2 x.

4. The nights are short during Petrivka,
And Malanochka did not have enough sleep. - 2 x
She spun silk; wove quilts and sent it off to her own brother. - 2 x
This is not my silk; these are not my quilts,
This is not my sister Malanochka. - 2 x.

5. The nights are short during Petrivka,
And Malanochka did not have enough sleep. - 2 x
She spun silk; wove quilts and sent it off to her sweetheart. - 2 x
This is my silk; these are my quilts,
This is my sweet Malanochka.[94] - 2 x.

11. ТАМ ЗА ДІБРОВАМИ, ТАМ ЗА ЛІСАМИ
(Б)

Магдалина Гулей і її група жінок – с. Шишківці
співають на Маланку

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[93] The notes were transcribed by Kuz'ma Smal' from the town of Kitsman' in January, 2002.
[94] Mahdalyna Hulei wrote the words on October 25th, 1998. Village of Shyshkivtsi, Kitsman' region.

1. Там за дібровами, там за лісами[95]
Пила Маланка із козаками - 2 р.

2. Ой пила, пила, кирпу пропила,
Прийшла додому, мужа набила. - 2 р.

3. Мужа набила, вигнала з хати,
Іди мій муже, кирпу шукати. - 2 р.

4. Йди мій муже, кирпу шукати,
Не найдеш кирпу, не йди до хати. - 2 р.

5. Прийшов до корчми, „добрії люди,
Віддайте кирпу, могорич буде. - 2 р.

6. Могорич буде, ділетка проса,
Бо моя жінка простоволоса."

Translation

11. BEYOND THE GROVES, BEYOND THE FORESTS
(B)

Mahdalyna Hulei and her group of women, village of Shyshkivtsi.
Carol is sung on Malanka, January 13th

1. Beyond the groves, beyond the forests,[96]
Malanka was drinking with the Cossacks. - 2 x

2. She was drinking and drinking and drank away her kerchief,
She came home and beat her husband. - 2 x

3. She beat her husband and drove him away from home,
Go, my husband and find my kerchief. - 2 x

4. Go, my husband and find my kerchief,
If you do not find my kerchief, then do not come home.

5. He went to the tavern, "Good people,
Return the kerchief and there will be a drink."

6. "There will be a drink, from a 25 kilogram of barrel,(from millet)
Because my wife is straight - haired." [without a kerchief]."[97]

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[95] На мелодію 11 А.
[96] Same melody as 11 A.
[97] Maria Faliboho wrote the words on Tuesday, July 13th, 1999.

11. ТАМ ЗА ДІБРОВАМИ, ЗА САДАМИ

(В)

Магдалина Гулей і жінки – с. Шишківці
Співають на Маланку. На мелодію 10 А.

1. Там за дібровами, за садами,
Пила Маланка з козаками, – 2 р.

2. Ой пила, пила, кирпу згубила,
Прийшла додому, ще й мужа била. – 2 р.

3. Прийшла додому, ще й мужа би (ла).
Ой, йди муже, кирпу шукати,
Не найдеш кирпу, не йди до хати.

Translation

11. BEYOND THE GROVES, BEYOND THE ORCHARDS

(C)

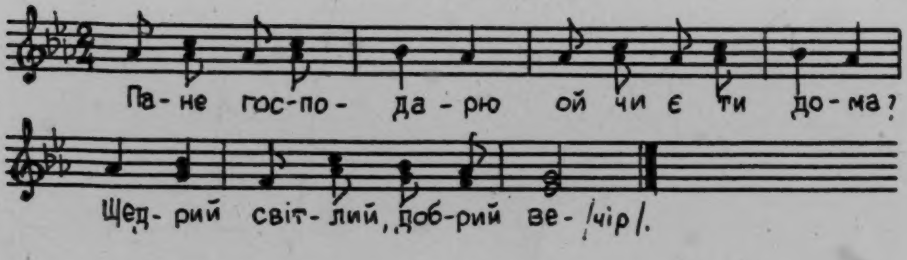
Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. Carol is sung on January 13th

1. Beyond the groves, beyond the orchards,[98]
Malanka was drinking with the Cossacks. - 2 x

2. She was drinking and drinking and lost the scarf off her head.
She came home and beat her husband. - 2 x

3. Go look for my scarf.
If you do not find it, then do not come into the house.[99]

12. ПАНЕ ГОСПОДАРЮ


Па-не гос-по-да-рю ой чи є ти до-ма?
Щед-рий світ-лий, доб-рий ве-/чір/.

Магдалина Гулей і її група жінок – с. Шишківці

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[98] Same melody as 11 A.
[99] I wrote the words from the cassette in which the ladies sung to me on October 20th, 1998.

співала Марія Гавдун. Співають на Щедрий Вечір

1. Пане господарю, ой чи є ти дома?
   Приспів: Щедрий, світлий, добрий вечір.

2. Нема пана дома, пішов на гуменно.
3. А що він там діє? Срібло-злото сіє.
4. Підемо до нього, та й защедруємо. - 2 р.
5. А що він нам дасть, дасть? - 2 р.
6. Та й по червоному, та й по золотому.
7. Пане господарю, що ґаздиня діє?
8. Вона в світлоньці, колачики місить.
7. Підемо до неї, та й защедруємо. - 2 р.
8. А що вона нам дасть, дасть? - 2 р.
9. Та й по колачеви, та й по пшеничному.
10. Пане господарю, а що парбок[100] діє?
11. Він є у стаєньці, ворон-коні чеше.
14. Підемо до нього, та й защедруємо. - 2 р.
15. А що він нам дасть, дасть? - 2 р.
16. Та й по коникови, та й по вороному.
17. Пане господарю, а що дівка діє?
18. Вона в світлоньці, шов хусточки рубить.
19. Підемо до неї, та й защедруємо. - 2 р.
20. А що вона нам дасть, дасть? - 2 р.
21. Та й дасть по хусточці, та й по шовковій.

Translation

12. MASTER OF THE HOUSE

Mahdalyna Hulei and her group of women, village of Shyshkivtsi.
Sung by Maria Havdun. Carol is sung on Feast of Epiphany.

1. Oh, master of the house, are you at home?
   Refrain: O bountiful evening, kind evening!

2. He is not at home; he went to the barnyard.
3. And what is he doing? He is screening silver and gold. - 2 x
4. Let us go to him and let us sing to him. - 2 x
5. And what will he give us?
6. A ducat each and each a gold coin.
7. Master of the house, what is the lady of the house doing?
8. She is kneading *kolachi* (twisted bread) in the room.
9. Let us go to her and let us sing to her.
10. And what will she give us?
11. Each a loaf of bread, each made from wheat.
12. Master of the house, what is your young lad doing?

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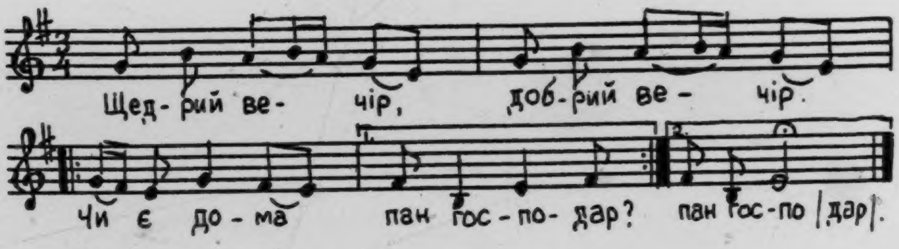
[100] Парубок - boy.

13. He is in the barn grooming the black horses.
14. Let us go to him and let us sing to him.
15. And what will he give us? A black horse.
16. Each a horse, each a black one.
17. Master of the house, what is your girl doing?
18. She is in the room embroidering silk kerchiefs.
19. Let us go to her and let us sing to her.
20. And what will she give us?
21. She will give each a silken kerchief, each a silken one.

13. ЩЕДРИЙ ВЕЧІР, ДОБРИЙ ВЕЧІР


Щед- рий ве- чір, доб-рий ве - чір.
Чи є до - ма пан гос - по- дар? пан гос-по |дар|.

Магдалина Гулей і її група жінок - с. Шишківці
Співала Параска Дерпак. Співають на Щедрий Вечір

1. Щедрий вечір, добрий вечір!
Чи є дома пан господар?

2. А я бачу, що є дома,
Сидить собі конець стола.

3. На нім шапка соболева
На нім пояс черчелевий.

4. В тім поясі калиточка,
В тій калитці сім червоних.

5. Цему - тому по золотому,
А вам, хлопці, по коневи.

6. А вам, хлопці, по коневи,
А вам, дівки, по клачеви.

7. А вам, баби, по яйцеви
А вам, діди, по горобцеви.

8. А стіг жита на боханєта,
Стіг пшениці на паляниці.

9. **А стіг гречки на пиріжечки,**
А стіг вівса – щедрівка вся.

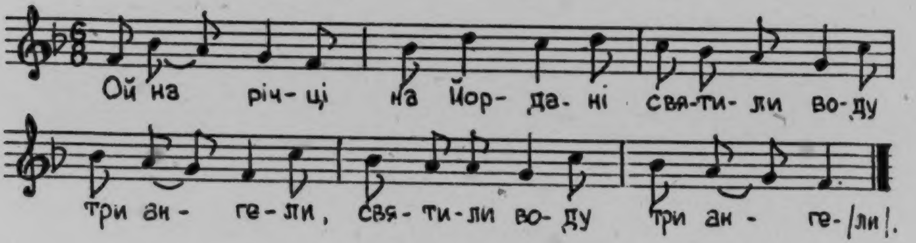
Translation

13. O, BOUNTIFUL EVENING, GOOD EVENING

Mahdalyna Hulei and her group of women. Village of Shyshkivtsi..
Carol was sung by Paraska Derpak. Sung of the Feast of Epiphany

1. O, bountiful evening, good evening!
Is the master of the house at home?
2. I see that he is at home,
Sitting at the end of the table.
3. He is wearing a sable hat and a red belt.
4. There is a leather pouch in the belt.
And in that pouch are seven ducats. (gold coins)
5. One for this person and one for that
And for you young lads - each a horse.
6. And for you young lads - each a horse.
And for you young maidens - each a *kolach.*
7. And for you grandmothers - each an egg,
And for you grandfathers - each a sparrow.
8. A stack of rye for the loaves of bread,
A stack of wheat for the flat cakes.
9. A stack of buckwheat for dumplings,
A stack of oats- that is the entire carol!

14. ОЙ НА РІЧЦІ, НА ЙОРДАНІ СВЯТИЛИ ВОДУ ТРИ АНГЕЛИ


Ой на річ- ці на Йор- да- ні свя-ти- ли во-ду
три ан- ге-ли, свя-ти-ли во- ду три ан- ге-/ли!.

Магдалина Гулей і її група жінок – с. Шишківці
співають на Йордан

1. **Ой на річці, на Йордані святили воду три ангели. – 2 р.**

2. **Прийшла Мати воду брати свого Сина іскупати. – 2 р.**

3. **Свого Сина іскупала в срібло-злото Єго вбрала.**

4. **В срібло-злото Єго вбрала, на прутчиках вповивала.**

5. Як зійшлися всі святії, взяли книги золотії.

6. Як почали в них читати - яке б Єму ім'я дати.

7. Дали Єму- Святий Петро.
Матір Божа не злюбила,
Від престолу відступила.

8. Від престолу відступила та й всю землю засмутила.

9. Як зійшлися всі святії, взяли книги золотії.

10. Як почали в них читати - яке б Єму ім'я дати.

11. Дали Єму- Святий Павло.
Матір Божа не злюбила,
Від престолу відступила.

12. Від престолу відступила та й всю землю засмутила.

13. Як зійшлися всі святії, взяли книги золотії.

14. Як почали в них читати - яке б Єму ім'я дати.

15. Дали Єму Ісус Христос.
Матір Божа це злюбила,
До престолу приступила.

16. До престолу приступила та й всю землю звеселила.

17. Радуйтеся, християни, Ісус Христос межи нами.

18. Радуймося, веселімся, Ісусові поклонімся. - 2 р.

Translation

14. O, ON THE RIVER, ON THE JORDAN RIVER THREE ANGELS ARE BLESSING WATER

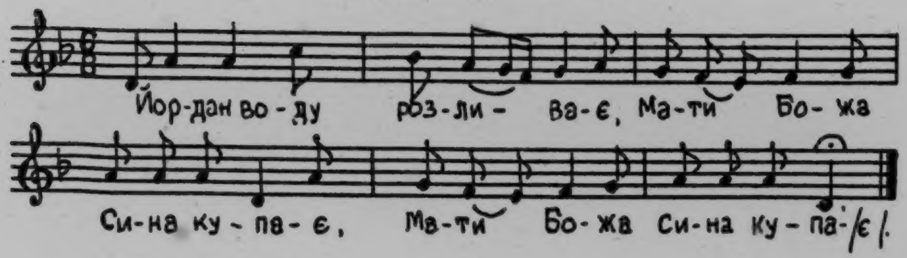
Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. Carol is sung on Christmas and Iordan

1. O, on the river, on the Jordan River,
Three angels are blessing water. - 2 x

2. The Mother [of God]came to fetch some water
To bathe her Son. - 2 x

3. She bathed her Son.
She dressed Him in silver and gold clothes.
4. She dressed Him in silver and gold clothes.
And wrapped Him lying on twigs.
5. When all the saints gathered together.
They took the Golden Books.
6. When they began to read them
To see what name to give Him.
7. They named Him Saint Peter.
The Mother [of God] did not like it.
She stepped away from the altar.
8. She stepped away from the altar.
And the whole world was saddened.
9. When all the saints gathered together.
They took the Golden Books.
10. When they began to read them
to see what name to give Him.
11. They named Him Saint Paul.
The Mother [of God] did not like it.
She stepped away from the altar.
12. She stepped away from the altar.
And the whole world was saddened.
13. When all the saints gathered together.
They took the Golden Books.
14. When they began to read them
To see what name to give Him.
15. They named Him Jesus Christ.
The Mother [of God] liked this name.
She stepped up to the altar.
16. She stepped up to the altar,
And the whole world rejoiced.
17. Rejoice, all you Christians,
Jesus Christ is amongst us!
18. Let us rejoice and be happy,
And bow before Jesus!

15. ЙОРДАН ВОДУ РОЗЛИВАЄ


Йор-дан во - ду роз-ли - ва-є, Ма-ти Бо- жа
Си-на ку - па- є, Ма-ти Бо-жа Си-на ку - па-є.

с. Шишківці - Магдалина Гулей і її група жінок співають на Йордан

1. Йордан воду розливає,
Мати Божа Сина купає, Мати Божа Сина куп (ає).

2. Як купала, вповивала,
В срібло-злото Єго вбрала, в срібло-злото Єго вбра (ла).

3. В срібло-злото Єго вбрала,
Та й в зірниці колисала, та й в зірниці колиса (ла).

4. Як зійшлася вся жидова,
Вся жидова- кагалова, вся жидова- кагало (ва).

5. Стали думати-гадати-
Як би Христа на муки дати, як би Христа на муки да (ти).

6. „Ой ти, Діво, ти, Маріє,
Де ти Христа та й поділа? Де ти Христа та й поді (ла)?"

7. „А я Єго не дівала,
Я в зірниці колисала, я в зірниці колиса (ла).

8. „Ой ти, Діво, ти, Маріє,
Де ти Христа та й поділа? Де ти Христа та й поді (ла)?"

9. Я в зірниці колисала,
В трави шовкові заховала, в трави шовкові захова (ла)."

10. Пішла жидова трави косити,
Трави косити, Христа шукати, трави косити, Христа шука(ти).

11. Трави скосила, Христа не найшла,
Христа не найшла, до Діви прийшла,
Христа не найшла, до Діви прийш (ла).

12. „Ой ти, Діво, ти, Маріє,
Де ти Христа та й поділа? Де ти Христа та й поді (ла)?"

13. „А я Єго не дівала,
Я в зірниці колисала, я в зірниці колиса (ла).

14. Я в зірниці колисала,
В темні ліси заховала, в темні ліси захова (ла) ."

15. Пішла жидова ліси рубати,
Ліси рубати, Христа шукати, ліси рубати, Христа шука (ти).

7

17. **Ліси зрубали, Христа не найшла, Христа не найшла,**
Христа не найшла, до Діви прийш (ла).

18. **„Ой ти, Діво, ти, Маріє,**
Де ти Христа та й поділа? Де ти Христа та й поді (ла)?"

19. **„А я Єго не дівала,**
Я в зірниці колисала, я в зірниці колиса (ла).

20. **Я в зірниці колисала,**
В скали високі заховала, в скали високі захова (ла)."

21. **Пішла жидова скали лупати,**
Скали лупати, Христа шукати,
Скали лупати, Христа шука (ти).

22. **Скали злупала, Христа не найшла, Христа не найшла,**
До Діви прийшла, Христа не найшла, до Діви прийш (ла).

23. **„Ой ти, Діво, ти, Маріє,**
Де ти Христа та й поділа? Де ти Христа та й поді (ла)?"

24. **„А я Єго не дівала,**
Я в зірниці колисала, я в зірниці колиса (ла).

25. **Я в зірниці колисала,**
В море глибоке заховала, в море глибоке захова (ла)."

26. **Пішла жидова море черпати,**
Море черпати, Христа шукати,
Море черпати, Христа шука (ти).

27. **Море черпали, Христа шукали,**
Море зіграло, жидів забрало, море зіграло, жидів забра (ла).

28 **Радуйтеся християни,**
Ісус Христос межи нами! Ісус Христос межи нам!

Translation

15. THE JORDAN OVERFLOWS ITS BANKS

Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. Carol is sung on Epiphany

1. The Jordan overflows its banks.
The Mother of God is bathing her Son. - 2 x

2. When she bathed Him, she wrapped Him up,
She dressed Him in silver and gold clothes. - 2 x

3. She dressed Him in silver and gold clothes.
And lulled Him to sleep with the little stars. - 2 x

4. When all the Jews gathered,
All the Jews of the Jewish Community. - 2 x

5. They began to ponder,
How to torture Christ. - 2 x

6. " Oh, you Virgin, you Mary,
Where did you hide Christ?"

7. "I did not hide Him,
I was lulling Him in the small stars. - 2 x

8. I was lulling Him in the small stars.
I have hidden Him in the silken grass. - 2 x

9. The Jews went to cut down the silken grass.
They cut down the grass and searched. - 2 x

10. They cut down the grass but did not find Christ.
They did not find Christ and came to the Virgin. - 2 x

11. " Oh, you Virgin, you Mary,
Where did you hide Christ?"

12. "I did not hide Him,
I was lulling Him in the small stars. - 2 x

13. I was lulling Him in the small stars,
I have hidden Him in the dark forests. - 2 x

14. The Jews felled down the forests,
The Jews felled down the forests to search for Christ. - 2 x

15. They cut down the forests and did not find Christ,
They did not find Christ and went to the Virgin. - 2 x

16. " Oh, you Virgin, you Mary,
Where did you hide Christ?"

17. "I did not hide Him,
I was lulling Him in the small stars. - 2 x

18. I was lulling Him in the small stars.
I hid Him in the tall cliffs. - 2 x

19. The Jews went to chip at the cliffs,
They chipped at the cliffs and searched for Christ. - 2 x

20 They chipped away all the cliffs and did not find Christ.
They did not find Christ and went to the Virgin. - 2 x

21. " Oh, you Virgin, you Mary,
Where did you hide Christ?"

22. "I did not hide Him,
I was lulling Him in the small stars. - 2 x

23. I was lulling Him in the small stars.
I have hidden Him in the deep seas. - 2 x

24. The Jews drained the seas,
They drained the seas and searched for Christ. - 2 x

25. They drained the seas and searched for Christ.
The seas became turbulent and took the Jews away. - 2 x

26. Rejoice all you Christians!
Jesus Christ is amongst us! - 2 x

# 16. Photographs from the 1st Annual *Iordan* Concert
at the village of Shyshkivts where choral groups from 6 villages participated.
The top photograph is a group of youngsters from the village
of Kysyliv. The bottom photograph is of all the performers
singing the final carol. January 20th, 1994. Photo: Phyllis Basaraba.

Йорданський концерт – село Шишківці, 20 січня, 1994 р.
Кіцманський район, Чернівецька область
45 км на північний захід від Чернівців

3 – 13 Назви колядок і щедрівок

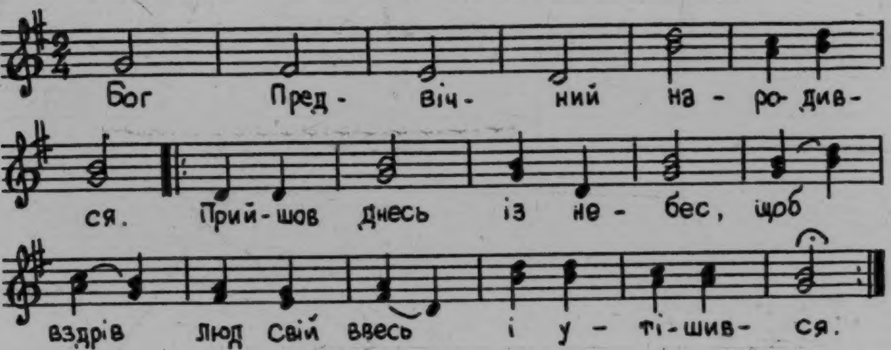
Назва колядки	Число колядки	Сторінка тексту
Бог Предвічний	1.	177.
Ой співала та й зозуленька	2.	179.
За горою, за крем'яною	3.	180.
Йордан воду розливає	4.	181.
На заді хати стоять дві межі	5.	184.

Shyshkivtsi's First Annual *Iordan* Concert, January 20, 1994
Village of Shyshkivtsi, Kitsman' region
45 km. northwest of Chernivtsi

3 - 14 Names of *koliadky* and *shchedrivky*

Name of carol	Carol number	Page number
God Eternal	1.	178.
O, the cuckoo bird was singing	2.	180.
Behind the mountain, behind the rocky one	3.	181.
The Jordan River overflows its banks	4.	183.
There are two landmarks behind the house	5.	185.

1. БОГ ПРЕДВІЧНИЙ


Бог Пред - віч - ний на - ро - див - ся. Прий - шов днесь із не - бес, щоб вздрів люд свій ввесь і у - ті - шив - ся.

Концерт у Шишківцях. Співвали група жінок з села Юженця співають на Різдво

1. Бог Предвічний народився!
Прийшов днесь із небес,
Щоб вздрів люд свій ввесь,
І утішився. – 2 р.

2. В Вифлеємі народився,
Месія, Господь наш,
І Спас наш, для всіх нас,
Нам народився. – 2 р.

3. Обвістив це ангел Божий,
На полі пастирям.
На сході звіздарям
І земним царям. – 2 р.

4. Діва Сина як породила.
Звізда ста, де Христа.
Діва Пречиста
Сина зродила. – 2 р.

5. Три царі несуть дари,
До Вифлеєма міста.
Де Діва Пречиста
Сина родила. – 2 р.

6. Звізда їм ся об'явила:
В дорозі - о Бозі,
При волі, при ослі,
Їм обвістила. – 2 р.

7. Ви три царі, куда йдете?
Ми йдемо в ВифлеємП
Перед вічним
Царем поклонитися. – 2 р.

8. Іншим путьом повернули,
Злобного лукавця
Ірода поганця
Зовсім минули. – 2 р.

9. Йосифові ангел мовить:
Із малов Дитинов,
Із Матір Єдинов,
Най ся хоронить. – 2 р.

10. Що за чудо появилось?
Що Христос во стайніП
Положений на сіні,
Їм обвістила. – 2 р.

11. Слава Богу заспіваймо,
Честь Сину Божому
І Господарю нашому
Поклін віддаймо. – 2 р.

Translation

1. GOD ETERNAL

Sung by an older group of ladies from the selo of Iuzhynets'
Sung at Christmas time

1. God eternal was born.
He came down this day from the Heavens
to see all His people and He rejoiced. - 2 x

2. He was born in Bethlehem.
The Messiah, our Chris for all of us. - 2 x

3. The angle of God brought news about this
To shepherds on the field, to the stargazers in the east
and to the earthly Kings. - 2 x

4. When the Virgin gave birth to her Son.
A star stood where the Immaculate Virgin
Gave birth to her Son. - 2 x

5. Three Kings bear gifts,
To Bethlehem town, where the Immaculate Virgin bore a Son. - 2 x

6. A star appeared to them,
On the road, by the oxen, by the donkey
and told them the news about God. - 2 x

7. You three Kings, whither go you?
We are going to Bethlehem to bow before the eternal King. - 2 x

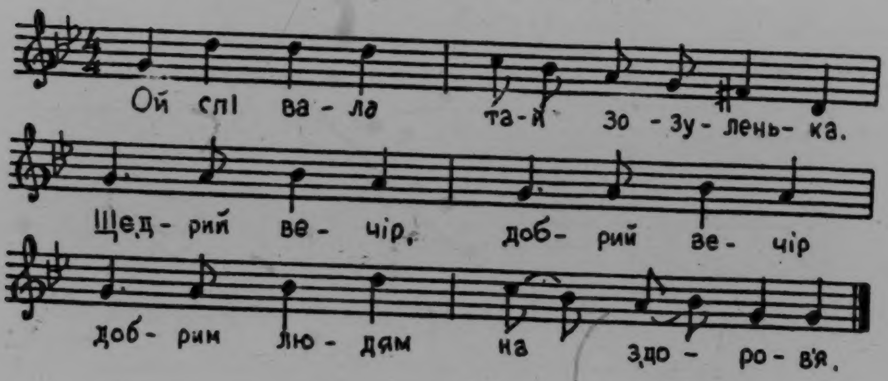
8. They returned another way,
And bypassed the evil, cunning, wicked Herod. - 2 x

9. The angel speaks to Joseph,
To watch out for himself, the little Child together with
His only Mother. - 2x

10. What a blessed miracle has happened?
That Christ who was laid on the hay in a barn. - 2 x

11. Let us sing, "Glory to God"!
Honour to the Son of God and our Lord,
Let us bow before our Lord.
Let us bow before Him. - 2 x

2. ОЙ СПІВАЛА ТА Й ЗОЗУЛЕНЬКА


Ой спі ва - ла та-й зо - зу - лень- ка.
Щед - рий ве - чір, доб- рий ве- чір
доб- рим лю - дям на здо - ро - в'я.

Концерт у Шишківцях. Співали молоді діти з села Борівців.
співають напередоні Йордана, Щедрий Вечір

1. Ой співала та й зозуленька,

Приспів: Щедрий вечір, добрий вечір,
Добрим людям на здоров'я.

2. Усі сади, та й облітала,
3. А в одному та й не бувала,
4. А в тім саду три терема,
5. А в першому ясний місяць,
6. А в другому красне сонце,
7. А в третьому дрібні зірки,
8. Ясен місяць той господар,
9. Красне сонце, його ґаздиня,
10. Дрібні зірки, їхні діти.

Translation

2. O, THE CUCKOO BIRD WAS SINGING

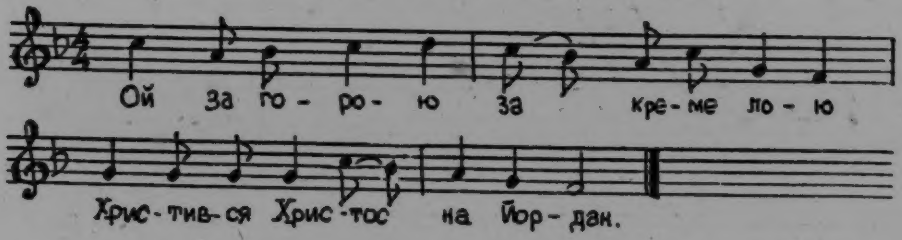
Sung by a small group of children from the village of Borivtsi
Sung on the evening before the feast of Epiphany

1. O, the cuckoo bird was singing,

Refrain: O bountiful evening, good evening,
Wishing to you good people health.

2. It flew around all the orchards.
3. But it had not been in one orchard.
4. And in that orchard there are three palaces.
5. In the first palace is a bright moon.
6. And in the second palace is a beautiful sun.
7. And in the third palace there are tiny stars.
8. The bright moon is the master of the house.
9. The beautiful sun is his wife
10. The tiny stars are their children.

3. ОЙ, ЗА ГОРОЮ, ЗА КРЕМ'ЯНОЮ


Ой за го - ро - ю за кре - ме ло - ю
Хрис - тив - ся Хрис - тос на Йор - дан.

Концерт у Шишківцях. Співали молоді діти з села Киселів
співають на Йордан

1. Ой, за горою, за крем'яною,
Приспів: Хрестився Христос на Йордан.

2. З трьома віканами, з трьома верхами,
3. З трьома вікнами, з трьома верхами,
4. В першім віконці сходило сонце,
5. В другім віконці – на полудні сонце,
6. В третім віконці – заходило сонце,
7. В першім вершечку – Служба святая,
8. В другім вершечку – свічки палають,
9. В третім вершечку – сам Господь ходить,
10. Вінчуємо вас з щастям, здоров'ям,
11. Щастям, здоров'ям, ще й з віком довгим.

Translation

3. BEHIND THE MOUNTAIN, BEHIND THE ROCKY ONE

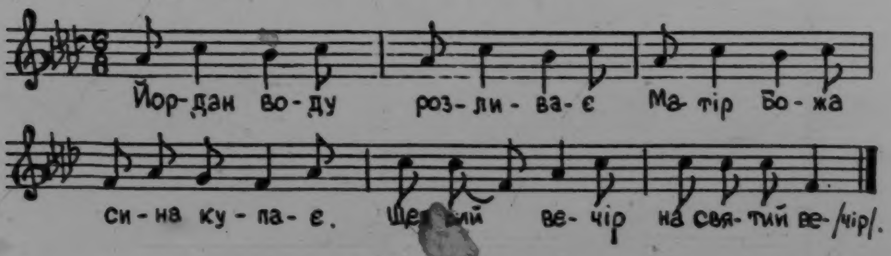
Sung by a youth group from the village of Kyseliv
Is sung on the Feast of Epiphany

1. Behind the mountain, behind the rocky one.

Refrain: Christ was baptized on the Feast of Epiphany.

2. The rocks are cut and split; churches are built.
3. With three windows, with three domes.
4. The sun rose in the first window,
5. The sun is at midday in the second window,
6. The sun set in the third window,
7. There was divine Liturgy in the first dome,
8. Candles were burning in the second dome,
9. The Lord was walking in the third dome,
10. We wish you happiness with good health.
11. Happiness with good health and a long life!

4. ЙОРДАН ВОДУ РОЗЛИВАЄ


Йор-дан во-ду роз-ли-ва-є Ма-тір Бо-жа
си-на ку-па-є. Ще[illegible]ий ве-чір на свя-тий ве-чір/.

Концерт у Шишківцях. Співали молоді діти з села Кисилів
співають напередоні Йордана – Щедрий Вечір

1. Йордан воду розливає, Матір Божа Сина купає.
Приспів: Щедрий Вечір, на Святий Ве (чір).

2. Як купала та й сповила, до престолу приступила,

3. До престолу приступила, на престолик положила.

4. „Ангельчики - ой чинчики, охрестіть же мого Сина."

5. Як зійшлися всі святії і взяли книги золотії.

6. Дали попові та й читати, яке б Єму ім'я дати.

7. Дали Єму- Святий Павло,
Матір Божа не злюбила, від престолу відступила.

8. Від престолу відступила, та й вся земля ся засмутила.

9. „Ангельчики - ой чинчики, охрестіть же мого Сина."

10. Як зійшлися всі святії і взяли книги золотії.

11. Дали попові та й читати яке б Єму ім'я дати.

12. Дали Єму- Святий Петро,
Матір Божа не злюбила, від престолу відступила.

13. Від престолу відступила, та й вся земля ся засмутила.

14. „Ангельчики - ой чинчики, охрестіть же мого Сина."

15. Як зійшлися всі святії і взяли книги золотії.

16. Дали попові та й читати яке б Єму ім'я дати.

17. Дали Єму- Ісус Христос,
Матір Божа полюбила, до престолу приступила.

18. До престолу приступила, вся земля ся звеселила.

19. Радуйтеся, християни, Ісус Христос межи нами.

20. Радуймося, веселімся, рожденному поклонімся.

Translation

4. THE JORDAN RIVER OVERFLOWS ITS BANKS

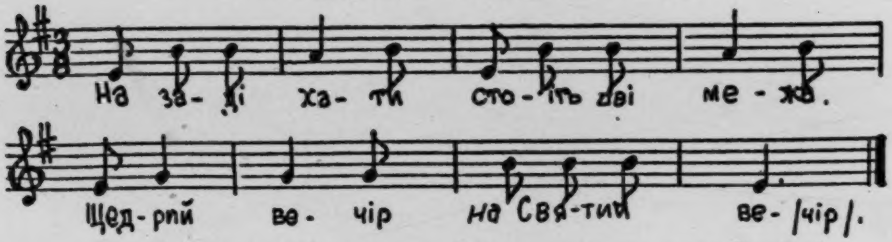
Concert at Shyshkivtsi. Sung by a young group
from the village of Kysyliv. Sung at Iordan

1. The Jordan river overflows its banks,
The Mother of God is bathing her son.

Refrain: O bountiful evening, on the Holy evening!

2. When she bathed Him, she wrapped Him in swaddling clothes
and stepped up to the altar.
3. She stepped up to the altar and laid Him on the altar.
4. Oh, little angels, little monks baptize my Son,
5. When all the saints gathered and took the Golden Gooks,
6. They gave to the priest to read what name to give Him.
7. They gave Him - Saint Paul,
The Mother of God did not like it.
She stepped back from the altar.
8. She stepped back from the altar, and the whole world was saddened.
9. Oh, little angels, little monks baptize my Son,
10. When all the saints gathered and took the Golden Books.
11. They gave to the priest to read what name to give Him.
12. They gave Him - Saint Peter,
The Mother of God did not like it.
She stepped back from the altar.
13. She stepped back from the altar, and the whole world was saddened.
14. Oh, little angels, little monks baptize my Son,
15. When all the saints gathered and took the Golden Books,
16. They gave to the priest to read what name to give Him.
17. They gave Him - Jesus Christ,
The Mother of God liked it.
She stepped up to the altar.
18. She stepped up to the altar, and the whole world was gladdened.
19. Rejoice, Christians, Jesus Christ is among us.
20. Rejoice and be happy, let us bow before the Newborn!

5. НА ЗАДІ ХАТИ СТОЯТЬ ДВІ МЕЖІ


На за-ді ха-ти сто-їть дві ме-жі.
Щед-рий ве-чір на Свя-тий ве-/чір/.

Концерт у Шишківцях. Співали група з села Борівці
Співають на Йордан

1. На заді хати стоять дві межі,
Приспів: Щедрий вечір, на Святий Ве (чір).

2. Там за межами Пречиста Діва,

3. „ Пречиста Діва дес Христа діла?”

4. „Занесла Його в темні ліси,”

5. Пішла жидова ліси рубати, Христа шукати,

6. Ліси зрубала, Христа не найшла,

7. „ Пречиста Діва, дес Христа діла?”

8. „ Занесла Його в високії трави,”

9. Пішла жидова трави косити, Христа шукати,

10. Траву скосила, Христа не найшла,

11. „Пречиста Діва, дес Христа діла?”

12. „ Занесла Його в високі скали,”

13. Пішла жидова скали лупати, Христа шукати,

14. Скали лупала, Христа не найшла,

15. „ Пречиста Діва, дес Христа діла?”

16. „ Занесла Його на синє море,”

17. Пішла жидова море пускати, Христа шукати,

18. Море зіграло, жидів забрало.

Translation

5. THERE ARE TWO LANDMARKS BEHIND THE HOUSE

Sung by a group from the village of Borivtsi
Sung on *Iordan*

1. There are two landmarks behind the house,
Refrain: O bountiful evening, Holy evening!

2. The Immaculate Virgin is behind the landmarks.

3. "Immaculate Virgin, where did you hide Christ?"

4. "I have hidden Him in the dark forests."

5. The Jews felled the forests to find Christ.

6. They felled the forests but did not find Christ.

7. "Immaculate Virgin, where did you hide Christ?"

8. "I have hidden Him in the tall grass."

9. The Jews went to cut the grass and search for Christ.

10. They cut the grass but did not find Christ.

11. "Immaculate Virgin, where did you hide Christ?"

12. "I have hidden Him in the high cliffs."

13. The Jews went to chip away at the cliffs and search for Christ.

14. They chipped away at the cliffs but did not find Christ.

15. "Immaculate Virgin, where did you hide Christ?"

16. "I have carried Him unto the blue sea,"

17. The Jews drained the sea to search for Christ.

18. The sea became turbulent and took the Jews away.

Chapter Four

Classification of my carols in relation to Kolessa's 5 groupings and Hnatiuk's descriptions of whom they are sung to

In addition to the aforementioned scholars I would like to present the views of a more recent folklorist, Avksentii Iakivchuk, from the city of Chernivtsi. He has an understanding or insight of the villages from where I did my collections. When I was doing my research, he was of great assistance to me for which I am most grateful, offering me textbooks and notes. He authored the book *Songs of Bukovyna* (1990). In the book out of 354 songs Iakivchuk has 15 carols, 9 Malanka songs and 9 *shchedrivky* carols but none of the carols contained religious elements.

In a January 10th, 1998 edition of the *Bukovyns'ke viche*, Iakivchuk writes about the "Strength of the Ukrainian Carol." He says that he does not give much significance to their classification. However, he continues to say "that on first glance they can be divided into three groups: (1) the truthful world view, (2) the apocryphal and (3) (novitni) new and modern or church carols." He then subdivides the first group into 3 groups: (1) historical events, (2) commonly reproduced relations and (3) cosmological imagination.

Iakivchuk then names the composers religious songs: Kyrylo Stetsenko *Po vs'omu svitu stala novyna*, (There was news all over the world), Ostap Nyzhankivs'kyi, *Vo Vyfleemi nyni novyna*, (There is news in Bethlehem today), Viktor Matiuk , "*Na nebi zirka iasna zasiala*, (A bright star shone over the heaven) V. Stekh, *Nash Spasytel' narodyvsia*, (Our Saviour was born), I. Bilylobs'kyi, *Oi, dyvna, dyvna, vkrains'ka rodyna*, (Oh, wondrous, wondrous, the Ukrainian family), and I. Kyshakevych, *Temnen'kaia nichka t'moiu svit zakryla* (A dark night has covered my world.)

Iakivchuk says, "that these carols are sung by choral groups and other carol groups in villages and in the towns wherever there are Ukrainian people." What Iakivchuk has written now indicates his shift in thinking about the content of carols in comparison with that of his first publication in 1990. There is now a leaning toward carols that are religiously based.

I have added a 6th group, *Bohohlasnyk* carols which the church basically composed these type of religious carols. Kylymnyk theorized that the church basically composed these types of religious carols. For purposes of classification and grouping I feel that it is important to accommodate all the carols in my collection. As a review, according to Kylymnyk, *Bohohlasnyk* carols are based on evangelical themes, which have deep morals motifs, as well as great spiritual and religious motifs and were dynamic and appealed to the church and religious communities" (Kylymnyk, 1955: 104).

In Robert Klymasz's collection of carols collected in the Canadian Prairie Provinces during 1963 - 1966 he divided hid collection into three parts: 1) secular carols, 2) religious carols and 3) mummers carols. He names the mummers' carols as the Malanka and "bachelor button" songs. Klymasz says that, "an example of the traditional Malanka song is that the courting theme is immediately introduced by the "bachelor buttons," a favourite field flower used by the unmarried maidens in their live-flower wreaths " (1970: 145).

In my collection of carols I was fortunate to record a "goat" song and many Malanka songs. However the contents of the texts do not allow them to be classified under Kolessa 5 groups or under carols from the *Bohohlasnyk* collections. They belong to a group of their own, i.e. Goat song and Malanka songs and consequently I formed the seventh group called the Malanka song.

Kurochkin states that, "the New Year rites, "A Goat" and "Malanka" have much in common with a theme, structure, musical and song forms (Kurochkin 1995: 373). Avksentii Iakivchuk in his newspaper article "*Malankuvannia - usmikh zhyttia nashoho narodu*." (Malanka, the laughter of life among our people) says that, "there are many Malanka songs and that the melodies are most often the same."[101]

Kurochkin says, "that the term "*Malanka*", ("*Melanka*", "*Mylanka*") has many concepts in Ukrainian folklore such as 1) a Holy day in manners and customs of the agricultural calendar, 2) an agricultural ritual, 3) a heroine of a

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[101] Avksentii Iakivchuk, *Malankuvannia - usmikh zhyttia zashoho narodu*, (Bukovyns'ke viche, [Chernivtsi] 14 Jan. 1998). n. pag.

New Year song, 4) anthropomorphous (humanlike) masked individual, 5) a ritual of a group of masked individuals and 6) a traditional New Year ritual, an archaic manner of going caroling from house to house (Kurochkin 1995: 95). Young village lads dress up in costumes and masks depicting such characters as Basil and Malanka, who take on the role of a congenial loving agricultural village-folk (Kurochkin 1995: 133). The motif here is one of love and marriage. Other characters are an old man, old lady, Cossacks, bears, soldiers, gypsies, and Jews (Kurochkin 1995: 116).

Kurochkin also mentions that " Vasyl' is mentioned very often with the Malanka songs. He is introduced in the ritual as an industrious "*hospodar*" (master of the house), who plows the fields and sows, in a hypostasis as a ritual flower *„Черчннка - Васнльчнка"* (the little monk, dear Basil). The motif humans as flowers" in Ukrainian folklore is a classic example of the divine death and resurrection of nature. An ancient Greek legend also talks about the reincarnation of people into plants" (Kurochkin 1995: 133).

Kolessa says, "that it is important to 'walk with the goat' to bestow a good harvest: "*De koza rohom, tam zhyto stohom*" (Where the goat places her horns, there the rye will rise up in stacks), (Kolessa [1938] 1983: 42). Caroling the "Goat Song" for the master of house was to wish him with a bountiful harvest.

In this chapter where I classified my carol collection, there were three carols that I was able to place in a group because of their content, namely: "*Novorichna shchedrivka*" (A New Year's shchedrivky) and "*Sumnyi buv Sviatiy Vechir* " (It was a sad Holy Evening) sung by the Lakusta family. I did not also classify the last same song sung by the Shyshkivtsi group - "*Sumnyi buv Sviatiy Vechir* " (It was a sad Holy Evening). These songs were created in the latter part of the 20th century and were influenced by the Soviet system that my singers lived under.

In the appendices I did an abbreviated form of classification, mainly to find the results and to see what sort of percentages I had in my three primary groups of carols: that is, 1) religious, 2) semi-religious and 3) secular.

Kolessa's first four categories of carols can be grouped together as "secular" carols. The apocryphal carols from his fifth category are called "semi-religious in the chart and analysis below. Carols originating from the Bohohlasnyk and other church texts, as well as those dealing specifically with the biblical events surrounding the birth of Christ are called "religious" carols. Kolessa and other folklorists make reference to them but often exclude them from their publications as being of "non-folk origins." I include them in my collection because they are being sung by my villagers.

Following is summary of Kolessa's 5 groups in chart form, repeated again, mainly for quick review. I also included the two new groups that I had created. I then outlined Hnatiuk's descriptions as to whom carols were sung. In both Kolessa's ([1938] (1983: 41 - 47) and Hnatiuk's (1914: 263-269, 376) situations the addressee are basically the same, that is, the master of the house and his whole family, including the young lads and maidens.

Chapter 4 -1 Kolessa's 5 groups of carols and Basaraba's 2 groups

Group Number	Classification	To Whom Sung
1.	Agricultural Element	To the master of the house and his wife
2.	Military Songs	Young boys
3.	Fantasy Songs	Young boys and young girls
4.	Love Songs	Young boys and girls
5.	Apocryphal Biblical Basis	Master of the house, his wife and to older people
6. Basaraba's conception	Boholasnyk Biblical Basis church influence, book style (published church hymnal book)	Master of the house, his wife, and to his whole family
7. Basaraba's conception	Malanka song - includes all variants of the Malanka songs, "The Goat Song " and "Oh, you little bachelor button" songs	"Malanka and "Oh, you little bachelor button" were sung to the young maidens. "The Goat Song" was sung to the master of the house

4 - 2 Hnatiuk's descriptions to whom carols are sung

Group Number	To Whom Sung
1.	a) for the master of the house b) for his wife d) for the young lads e) for the young maidens f) his the whole family
2.	For the grandparents
3.	For the priests
4.	For the widows
5.	For the deceased: a) the master of the house b) *hospodyni* (for the deceased wife) c) children

4 - 3 Classification of Carols. Group One. Domnika Mohyliuk and Domnika Tsibuliak. Village of Toporivtsi. Novoselyts'kyi region.

Page number of carol	Carol number	Name of carol	Religious, Semi-religious or secular	According to Kolessa's 5 groups & Basaraba's 2 groups	Main motif	When sung	To whom Sung
42.	1.	Oh, you master of the house	Secular	Group 1 Agricultural	Glorifying the master of the house and members of his family	*Rizdvo*	For the members of the household
44.	2.	Master of the house, are you sleeping?	Semi - Religious	Group5 Apocryphal Biblical basis	Glorifying the master of the house and his guests	*Rizdvo*	For the master of the house
46.	3.	Saint Mykolai walked after God	Semi - Religious	Group5 Apocryphal	Asking God to visit the people for the Holy Supper	*Rizdvo*	All members of the family, especially the children
48.	4.	Good evening, good evening	Semi - Religious	Group5 Apocryphal	Mother Mary asking Jesus for the keys to release sinners from hell	Holy Evening	For the whole household
49.	5.	The mountains are completely green	Secular	Malanka Song	Difficulties of widowhood.	Evening of January 13th	To a group of gathered people
51.	6.	Our Malanka is from the Dnister river region	Secular	Malanka song	Malanka washes her feet on the stones of the river, wets her apron, and asks the wind to dry it.	Evening of January 13th	Lads sing to the maidens

4 - 4. Classification of Carols. Group Two. Ol'ha Marusiak. Village of Lashkivka, Kitsman' region.

Page number of carol	Carol number	Name of carol	Religious, Semi-religious or secular	According to Kolessa's 5 groups and Basaraba's 2 groups	Main motif	When sung	To whom Sung
55.	1.	He is lying in the manger	Semi - religious	Group 5 Apocryphal	Jesus is born. Heaven and earth are celebrating	*Rizdvo*	To all the members of the family
58.	2.	Let us sing together	Semi - religious	Group 5 Apocryphal	Jesus is born. The young boys ask Him to sing and dance with them.	*Rizdvo*	To all the members of the family
61.	3.	O, this way, this way	Secular	Group 4 Love song	A master of the house has a well swept yard and a young maiden playing a lute	Christmas evening	The young lads sing to the young maidens
64.	4.	It's a short night on the Feast of St. Peter	Secular	Group 4 Love song	Malanka asks for help from family members; then her lover rescues her	On the evening of January 13th	The young boys go with at least one musical instrument to sing and play for the young maidens.
67.	5. (A)	Oh, at the Jordan River, there was Marusia planting an orchard	Secular	Group 4 Love song	A maiden calls on family members to take her away but then it is her lover who rescues her.	On the evening of January 13th	The young lads go caroling to the young maidens.

70.	5. (B)	O, in the city, in the city of Jerusalem	Secular	Malanka song	A maiden calls on family members to take her away but then it is her lover who rescues her.	On the evenings of January 6th and 18th	The young boys go caroling to the young girls

4 - 5. Classification of Carols. Group three. Zina Lakusta and her family. Village of Verkhni Stanivtsi, Kitsman' region.

Page number of carol	Carol number	Name of carol	Religious, Semi-religious or secular -	According to Kolessa's 5 groups and Basaraba's 2 groups	Main motif	When Sung	To whom Sung
78.	1.	A New Year's Shchedrivka	Secular	Non-applicable	Wishes for a Happy New Year	Evening of December 31st and January 1st	To everyone
79.	2.	On the birth of Christ	Religious	Group 5 Apocryphal Biblical basis	Immaculate Mary gives birth to Jesus. King Herod searches for Him	*Rizdvo*	To all the members of the family
81.	3.	In Bethlehem	Religious	Group 6 Bohohlasnyk Biblical basis	Immaculate Mary gave birth to a child. A shepherd and three kings bring gifts	*Rizdvo*	To all the members of the family
83.	4.	New joy has arrived	Religious	Group 6 Bohohlasnyk Biblical basis	Christ was born, great rejoicing, to wish happiness	*Rizdvo*	To the master of the house and his wife

86.	5.	Heaven and earth	Religious	Group 6 Bohohlasnyk Biblical basis	Rejoice in the birth of Christ	*Rizdvo*	To all the members of the family
88.	6.	The Eternal One	Religious	Group 6 Bohohlasnyk Biblical basis	Birth of Christ	*Rizdvo*	To all the members of the family
91.	7.	The Lord is walking in Paradise	Semi - Religious	Group 5 Apocryphal Biblical basis	Adam's rebellion and, driven out of the garden of paradise; was cursed	*Rizdvo*	To all the members of the family
93.	8.	The angel speaks to the shepherd	Religious	Group 6 Bohohlasnyk Biblical basis	Birth of Christ; Glorifying God	*Rizdvo*	To all the members of the family
95.	9.	Good evening to you	Semi - Religious	Group 5 Apocryphal Biblical basis	To rejoice and celebrate the three main feasts during the Christmas holidays	*Rizdvo*	To all the members of the family
97.	10	Yesterday in the evening	Religious	Group 6 Bohohlasnyk Biblical basis	Birth of Christ, His crucifixion, His resurrection and punishment	*Rizdvo*	To all the members of the family

4 - 6. Classification of Carols. Group Four. Vasylyna Ivanchak and her group women. Village of Verkhni Stanivtsi, Kitsman' region.

Page number of carol	Carol number	Name of carol	Religious, Semi-religious or secular	According to Kolessa's 5 groups and Basaraba's 2 groups	Main motif	When sung	To whom sung
105.	1.	On the birth of Christ	Religious	Group 6 Bohohlasnyk Biblical basis	Birth of Christ; Herod slew the young children; carolers ask for forgiven of sins	*Rizdvo*	To the whole household
107.	2.	On Christmas Holidays	Religious	Group 6 Bohohlasnyk Biblical basis	Birth of Jesus Christ; glorifying God	*Rizdvo*	To all the members of the family
109.	3.	In the town of Bethlehem	Semi-religious	Group 5 Apocryphal Biblical basis	Mary finding a night's lodging to give birth to her Son	*Rizdvo*	To all the whole household
111.	4.	Oh, we will go dear friends	Semi-religious and secular	Group 5 Apocryphal Group 1 Agricultural	Birth of Christ; beseeching God for a good harvest and abundance in all their larder	*Rizdvo*	To the masters of the house
113.	5.	Early Sunday morning	Semi-religious	Group 5 Apocryphal Biblical basis	Immaculate Mary fleeing from Herod; a lad is harvesting	*Rizdvo*	To all the whole household
114.	6.	There over the spring	Semi-religious	Group 5 Apocryphal Biblical basis	Maiden finds the cross; saints ask 3 liturgies for and her and her parents	*Rizdvo*	To the young maidens

116.	7. (A& B)	Oh, Lord. come to us	Semi-religious	Group 5 Apocryphal Biblical basis	Asking the Lord to visit; family strife; final judgement	*Rizdvo*	To all the whole household
118.	8.	In the field, in the field	Secular	Group 4 Love song	Dancing and courting	*Rizdvo*	To the young maidens
120.	9.	In the garden of paradise	Secular	Group 4 Love song	Young maiden weaving a wreath out of lilies	*Rizdvo*	To the young maidens
123.	10.	God, help us.	Secular	Malanka Song	A goat's humorous adventures	Evening of January 13th	To the master's of the house
126.	11. (A)	It's a short night on the Feast of St. Peter	Secular	Malanka Song	Malanka asks for help from family members; then her lover rescues her	Evening of January 13th	To the young maidens
128.	11. (B)	O, Malanka pastured the drake	Secular	Malanka Song	Malanka was pasturing the drake and had many unfortunate experiences	Evening of January 13th	To the young maidens
129.	11. (C)	O, beyond the mountains, beyond the valleys	Secular	Malanka Song	Malanka went drinking with the Cossacks and was afraid to come home because she lost the key to the room. Family members come for her but goes home with her sweetheart.	Evening of January 13th	To the young maidens
132.	12.	Oh, you little bachelor's button	Secular	Malanka Song	A swallow announcing news about all the births of various animals in the farmyard	Evening of January 13th	To the master of the house

134.	13.	The passing of the years	Religious	Group 6 Bohohlasnyk Biblical basis	John the Baptist baptizing Jesus	Feast of Epiphany	To all members of the family
136.	14.	Oh, in the field there is a plough plowing	Semi-religious	Group 5 Apocryphal Biblical basis	Peter and Paul plowing; Mary helping with the harvest	Feast of Epiphany	To the master of the house

4 - 7. Classification of Carols. Group Five. Mahdalyna Hulei and her group. Village of Shyshkivtsi, Kitsman' region.

Page number of carol	Carol number	Name of carol	Religious, Semi-religious or secular	According to Kolessa's 5 groups and Basaraba's 2 groups	Main motif	When sung	To whom sung
142.	1.	Today let us all rejoice together	Religious	Group 6 Bohohlasnyk Biblical basis	Christ was born	*Rizdvo*	Master of the house and family
144.	2.	O, in the field there is a plow plowing	Secular	Group 1 Agricultural	Plowing, sowing, harvesting; marriage	*Rizdvo*	Young lads
144.	3.	All over the world	Religious	Group 6 Bohohlasnyk Biblical basis	Christ was born	*Rizdvo*	Master of the house and family

146.	4.	It was a sad Holy Supper	Secular	Non-applicable	On the Holy Evening the mother eats alone with her children, while her husband has been sent to Siberia against his will	*Rizdvo*	To the whole family
149.	5.	The Lord was born	Semi-religious	Group 5 Apocryphal Biblical basis	Admonishment to follow God's way and then face the God's judgment	*Rizdvo*	To the whole family
150.	6.	Near the spring near the hothouse	Semi-religious	Group 5 Apocryphal Biblical basis	Blessing water, losing the cross, 3 liturgies, wishes of happiness	*Rizdvo*	To the young maidens
152.	7.	The mountains and the valleys became worried	Secular	Group 4 Love song	Young maiden tending the vineyard	*Rizdvo*	To the young maidens
155.	8.	Early on Sunday morning	Secular	Group 4 Love Song	Lads desire to earn a living; marriage element	*Rizdvo*	To all the members of the family
157.	9.	O, this way, this way to this yard	Secular	Group 4 Love Song	Maiden receiving gifts; wedding theme	*Rizdvo*	To the young maidens
160.	10.	Dancing (*Pliasannia)*	Secular	Group 4 Love song	Young lads go to the young maidens house, sing and dance, Ask for gifts; much merrymaking and socializing	January 7th and 8th	To the young maidens
163.	11. (A)	It is a short night on the Feast of Petrivka	Secular	Malanka Song	Malanka asks for help from family members; then her lover rescues her	Evening of January 13th	To the young maidens

164.	11. (B)	Beyond the groves, beyond the forests	Secular	Malanka Song	Malanka was drinking with the Cossacks, lost her head scarf, beat her husband	Evening of January 13th	To the young maidens
165.	11. (C)	Beyond the groves, beyond the orchards	Secular	Malanka Song	Malanka was drinking with the Cossacks and loses her kerchief	Evening of January 13	To the young maidens
166.	12.	Master of the house	Secular	Group 1 Agricultural	Desiring gifts from all members of the family	Feast of Epiphany	To the master of the house
168.	13.	O, bountiful evening, good evening	Secular	Group 1 Agricultural	Glorifying the master of the house and passing out gifts to family members	Feast of Epiphany	To the master of the house and his family
169.	14.	O, on the Jordan River three angels were blessing water	Semi-religious	Group 5 Apocryphal Biblical basis	Mother Mary chooses a name for her baby	Feast of Epiphany	To all the members of the family
172.	15.	The Jordan overflows its banks	Semi-religious	Group 5 Apocryphal Biblical basis	The Jews search for Christ to kill Him	Feast of Epiphany	To all the members of the family

4 - 8. Classification of Carols. Group Six. *Iordan* Concert. Village of Shyshkivtsi, Kitsman' region.

Page number of carols	Carol Number	Name of Carol	Sung by	Religious, Semi-religious or secular	According to Kolessa's 5 groups and Basaraba's 2 groups	Main motif	When sung	To whom sung
178.	1.	God Eternal	Ladies from the village of Iuzhnets'	Religious	Group 6 Bohohlasnyk Biblical basis	Christ is born	*Rizdvo*	Master of the house and family
180.	2.	O, the cuckoo bird was singing	Youth from the village of Borivtsi	Secular	Group 3 Fantasy song	The master is the moon, his wife, the sun; their children, the stars	Evening of the Epiphany	Master of the house and his family
181.	3.	Behind the mountain, behind the rocky one	Youth from the village of Kysyliv	Semi-religious	Group 5 Apocryphal Biblical basis	A church built with 3 domes	Evening of the Epiphany	Master of the house and his family
183.	4.	The Jordan River overflows its banks	Youth from the village of Kysyliv	Semi-religious	Group 5 Apocryphal Biblical basis	Mother Mary choosing a name for her baby	Feast of Epiphany	Master of the house and his family
185.	5.	There are two landmarks behind the house	A group from the village of Borivtsi	Semi-religious	Group 5 Apocryphal Biblical basis	The Jews are searching for Christ	Feast of Epiphany	Master of the house and his family

4 - 9. Comparisons of 60 carols among the six groups.

	Names of informants	Number of carols	Number of religious carols	% of religious carols	Number of semi-religious carols	% of semi-religious carols	Number of secular carols	% of secular carols
1.	D. Mohyliuk and D. Tsibuliak Village of Toporivtsi	6	0	0	3	50	3	50
2.	Ol'ha Marusiak Village of Lashkivka	6	0	0	2	33	4	66
3.	Lakusta Family Village of Verkhni Stanivtsi	10	7	70	2	20	1	10
4.	Vasylyna Ivanchak's group Village of Verkhni Stanivtsi	16	3	19	5.5[102]	47	5.5	35
5.	Mahdalyna Hulei's group Village of Shyshkivtsi	17	2	12	2	4	24	64
6.	Iordan Concert Selo of Shyshkivtsi	5	1	20	3	60	1	20

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[102] One carol "Oh, we will go dear friends", p. 121 was classified as a semi-religious carols as well as a secular carol.

4 -10 Comparisons of 60 carols of the six groups classifying them as religious, semi-religious or secular.

Number of religious carols	% of religious carols	Number of semi-religious carols	% of semi-religious carols	Number of secular carols	% of secular carols
13	22	19.5	33	27.5	46

Analysis

The data from table 4 - 10 shows that, with the religious and semi-religious carols combined, (just over half) 55% of the carols were based on biblical episodes. They were also classified as being either apocryphal (of doubtful authenticity) (Kolessa's definition) or Bohohlasnyk which means that they were created by church (Kylymnyk 1955: 104).

As stated earlier by Kolessa, he says, "these carols were created much later. Even though the contents reflected in some instances biblical stories, these carols were far from being accurate in content and characteristic as to what had originated in church books from the 16th to the 18th century according to the Latin-Polish models. These carols were distributed and promoted among the Ukrainian people by the churches and schools" (Kolessa [1938] 1983: 48). It is also important to note here that I believe some new religious motifs may well continue as found in the carols with the apocryphal themes, such as found on page 125 *Oi, Hospody nash, Prydiidit' Vy do nas* (O, Lord, come to us), and page 158 *Hospod' narodysia* (The Lord was born). An example of a newly created carol is Buv *sumnyi sviatyi vechir* (It was a sad Holy Supper). It was created in the forties to reflect the German occupation in Western Ukraine.

The New Years *shchedrivky* that was sung by the Lakusta family has characteristics of the Soviet regime. In this short sung which was sung on the evening of December 31st words such as friendship and peace speak of the Soviet philosophy. The Lakusta family even said that they learned this song during the Soviet regime.

I believe that fifty five percent of the carols that were classified as religious and semi-religious typify the spiritual beliefs of my informants in their villages. It is interesting to note that none of the churches were demolished in the villages of my informants during the Soviet reign whereas churches in other villages were shut down. This could have been a contributing factor in promoting the carols and allowing them to be circulated among the Ukrainian people. The village people had a central base to where they were able to meet freely and practice their customs and rituals.

The forty five per cent of carols, which were classified as secular carols tends to support the view held by *most* scholars that these carols have existed as oral songs for many generations and centuries. The scholars state these secular (worldly) carols had their origins in pre-Christian times and have many mythological, animistic, pagan elements in them. I believe that the above description of the genesis of secular carols that has been made by scholars in this thesis may have been applicable to their times of carol collecting (1904 - 1914). I also believe that many of my secular songs are rather ancient judging by the language and dialect used.

Oral literature changes from time to time and there are many variants due to the influence of whoever created these songs. I have already mentioned some of the newly created secular songs in the past sixty years or so. I am satisfied with my results and findings and am pleased that I had this opportunity to record such a large number of carols with many diverse contents (texts) and with so many different and interesting motifs and themes.

Kolessa says that the most prolific element found in carols is the agricultural element (Kolessa [1938] 1983: 41) however the data from my classification shows that only 4 carols out of sixty or 6 percent of the carols had agricultural motifs in them. One factor could be that the older carols were sung during the spring, when the New Year was celebrated. The emphasis then was on plowing and the harvesting and many of these motifs are found in the collection of my carols. There appears to be a decline in carolers focusing on the master of the house and elevating him and all his possessions to a high standard, as was the original function of the carol.

This may explain the fact why that approximately 55 per cent of my carols have religious content in them. In reality the focus on singing laudatory carols to the master of the house has somewhat shifted its focus and the emphasis appears to be on concentrating on the birth of Jesus Christ. This phenomenon is supported with the independence of Ukraine and its freedom and tolerance of religious practices. However, this is not to say that the secular carols that originated by the folk centuries ago have declined in performance. Even though my research did show that forty - five per cent of my carols were classified as secular, I would say that this number would be consistent with the type or group of informants that I had. Another interesting finding was that I did not have any carols classified as military songs and that may explain the situation today as to the eras when many battles were fought in Ukraine. In my classification tables I had only one carol classified in Kolessa's third group that he depicted as the fantasy group. This secular was sung by the Hulei group and is called Popid *dobrovy, popid zelenu* (Under the grove, under the green one). It is sung during the Feast of Epiphany.

An interesting revelation from table 4 - 9 shows that the different in percentages of my two groups in the same village of Verkhni Stanivtsi. The Lakusta family had 90 per cent of their carols classified as religious/semi-religious whereas Vasylyna Ivanchak and her group showed sixty-six per cent of their carols to be religious/semi-religious.

Chapter 5 Conclusion

My first observation from the research on the *koliadky* and *shchedrivky* in a small area of Western Ukraine was how much they differed from the carols that were sung on the farms in east central Alberta in the fifties and sixties and presently. I had assumed that all the carols as I recall them were simply classified as religious, adding to the fact that they were sung at Christmas time and were sung primarily to rejoice in the Immaculate Mary giving birth to baby Jesus in a lowly stable in Bethlehem.

Another reason for caroling in the fifties and sixties on the farms in east central Alberta was that groups of young adults would drive from farmhouse to farmhouse to collect money for the upkeep and maintenance of the local church. This tradition is still kept up today in the country as well as in the city. And a third reason, which I recall as a youngster, is that several of my cousins and I would go to town and carol a verse or two of *Vo Vyfleemi* (In Bethlehem) to the people and then share the money. (The young children also caroled in my informants' villages with the same intention that I had at their age - to collect money.)

One of the main reasons that attracted me to the carols that I had heard sung in Bukovyna over an eight-year period and drew me to focus my thesis on them was the legendary content in them. Several *koliadky* had a young girl's name inserted in them as if this carol was designed especially for her. There were many carols with love motifs. Then it was my first time that I heard the Malanka songs sung with such joviality and humor. And most of all it was my first time I heard so many carols with motifs centered on events connected with the Jordan River.

Another interesting observation for me was that carols were sung almost daily, from Christmas Eve, January 6th up to *Bohoiavlennia* - the Feast of Epiphany, January 19th. The carols are ritual songs, which play an important role in the three main events of the Christmas festivities. In the calendar cycle of the Ukrainian people, they are part of the Ukrainian winter folksongs.

I must conclude that the opportunity to be present during the Christmas festivities in Ukraine and then have the privilege of recording the *koliadky* and analyzing them was very rewarding and the time well spent. I feel that I am now more knowledgeable and have a better understanding in order to discuss the role and the function of the *koliadky* and *shchedrivky*.

A. Functions of *koliadky* and *shchedrivky*.

In the Ukrainian folklore calendar cycle the main function of *koliadky* and *shchedrivky* was first to glorify the master of the house and his wife and children and secondly bestow wishes on them. This is known as *vinshuvannia*. The main motif in these types of carols contained agricultural elements and the purpose was to wish for the *hospodar* abundance in everything; a bountiful harvest, an increase in his cattle, abundance in swarms of bees, good health and a long life. The agricultural theme continued on to wish the *hospodar* good plowing and sowing.

The wife of the master of the house was also glorified in the carols as well as the sons and daughters. Marriage was wished for the young men and young maidens. I do want to add here that the *vinshuvannia* (well -wishing) was a very important feature in the majority of my carols with the exception of the majority of the religious/semi-religious. Some of the themes of those carols announced the birth of Christ and admonished the people to glorify and worship the Newborn Child.

So in essence the main function of the carol was to glorify to whom it is sung. It then ended with wishes for "the best in everything" - health, abundance in everything and a long life, and sometimes a marriage!

Klymasz , concurring with Dei, states it simply, the carol has four main structural components to it: the introduction, the body of the carol, a terminal formal greeting and a refrain. The terminal segment is a greeting known as *vinshuvannia*. (Klymasz 1970: 6) The house-to-house caroling served as a social function where the young lads met the young ladies. Days of the Christmas festivities were designated when it was accepted for young lads to call upon the young girls. Carols were sung to the young maidens as well as to the young lads. In my villages groups of boys gathered together and celebrated all night singing at the girls' homes. These days were usually Christmas Eve, New Year's Eve or Malanka and on the eve of the Feast of Epiphany, January 18th. The majority of these carols had love motifs and there usually was a hero or heroine in the carol.

As stated earlier my collection of carols differed from those that I was accustomed to hearing in east-central Alberta in the fifties and sixties in that in Ukraine they were sung almost daily for the duration of the Christmas festivities. They also differed in content in that there were carols sung to specific people. At the start of *Sviatyi Vechir* religious carols were sung proclaiming and rejoicing in the birth of Christ. There were many variants of the Malanka songs which were sung on the evening of January 13th. Many villages in Ukraine hosted "Malanka Concerts" on January 14th. Nearby village groups were invited to participate and perform at this carnival type of an event. The songs which are known as the *shchedrivky* where the refrain "generous evening, bountiful evening "is sung on the evening of the Feast of Epiphany, January 18th.

The corpus of carols that I collected was relatively easy to group according to Kolessa's grouping, which he described in his first edition (1938). The characteristics and motifs that Kolessa had written about in all of his five main groupings applied most consistently with all my collection of carols.

In my conclusion I want to state that there were many variants and similar texts in my collection of carols comparable to those collected by Shukhevych, Hnatiuk and Dei in Western Ukraine over 100 years ago. Perhaps one factor may be that my carols were collected in the proximity of their territory, a distance of approximately one hundred-km. It is most interesting to observe that the majority of *koliadky* that I have collected in the four small villages in Bukovyna are being sung today with their variants from over one hundred years ago. They have filtered down the ages and are still preserved today. I am assured that they will continue to function in the Ukrainian society for many generations. The *koliadky* and *shchedrivky* comprise one of the genres of oral literature and it one of the types of folklore that the Ukrainian people use to express orally in song their sentiments especially during the Christmas holidays.

I believe that it is not essentially significant to classify the carol as religious, semi- religious or secular but this process did help to examine the content of the texts and the main purposes of its function, that is, what the carol is trying to express and to whom. The main role or function of the carol is to proclaim the birth of Christ and rejoice. It plays a major function during the Christmas festivities when people gather together and socialize. Carols must be sung! Young children enjoy caroling at their neighbours and then when they come home they count the money that they have received. So it also provides a form of entertainment for the youngsters in that they get together and go caroling from house to house.

Christmas is really the occasion to celebrate the birth of Christ. Lakusta's carols are mainly religious and semi- religious and these carols are what I believe that a typical village family would have consistently in their repertoire. This is what I had observed among my family. They just sing their own songs from year to year and are not challenged to learn new songs as Vasylyna is. Vasylyna Ivanchak's group had been singing and performing in concerts for many years together, even under the Communist regime. She appeared to focus on different themes, according to my interpretation. She did say that she learned these carols from her parents and forefathers. For Vasylyna, singing is quite like her favorite pursuit. This group of women is always asked to sing at village weddings. I happened to be at one where all they sung was wedding songs. I was fortunate to see Vasylyna and her group performs in different environmental situations.

The carol serve a meaningful function during the winter Christmas cycle in glorifying to whomever it is sung and it does bring enjoyment to the people. Caroling also serve as a diversion during the cold winter months in uniting people together to sing and rejoice and bestow good wishes one to each other. The Christmas festivities, including the boisterous and jovial Malanka gatherings, act as an interlude between the end of the harvest season and the beginning of the spring and planting season.

From the data of my classification of my sixty carols in chapter three 55 % of my carols were religious/semi - religious and that 45 % were secular. In the appendices if I were to classify according to Kolessa's grouping I would have had only carol in third group that he depicted as the fantasy group. This secular carol was sung by the Hulei group and is called *Popid dobrovy, popid zelenu* (Under the grove, under the green one). It is sung during the Feast of Epiphany. It is interesting to note that only one of my carols out the one hundred and seventeen that I had collected I only had carol which would have been classified in Kolessa's third group which is the fantasy group.

If I had taken the whole corpus into consideration the actual percentages would change. When I combine the all the carols in the appendices with the carols in chapter three, there is a total of 72.5 religious/semi-religious carols or 62 percent. When the secular carols of chapter three were combined with the those in the appendices there were 44.5 secular carols including the Malanka songs, making 38 per cent of the carol collection secular. In actuality my total collection of 117 carols was sixty-two percent were religious/semi-religious and thirty-eight per cent were secular.

Of course, the numbers cannot be conclusive for the areas where I collected the carols, as my sampling is rather small. However, it is fair to say that this collection of carols and its final analysis gives a general perspective on the content or texts that are being caroled in Western Ukraine today. It contrasts largely with the approach taken 100 years ago by the earlier scholars who published only secular carols and did not consider the religious ones.

Again, I feel it was privilege as a third generation Canadian Ukrainian graduate student to collect material for my research and thesis in free Western Ukraine and prove that *koliadky* are still sung today.

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Appendices

Домніка Могилюк і Домніка Цібуляк
Село - Топорівці, Новоселицький район
16 км від Чернівців

Appendices 1 - 1 **Назви колядок і щедрівок**

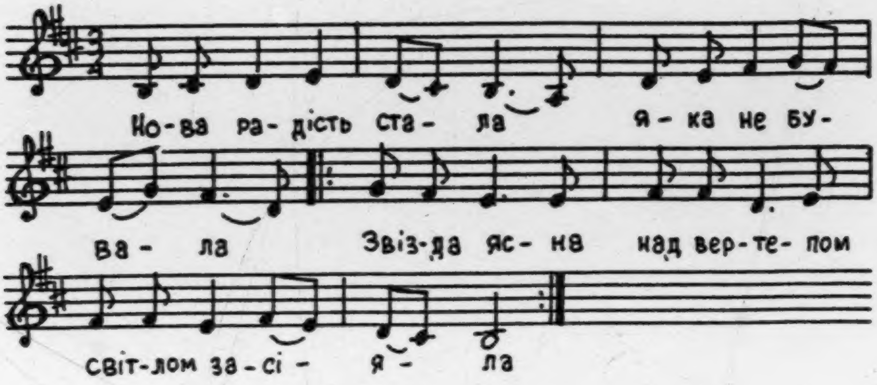
Назва колядки	**Число колядки**	**Сторінку тексту**
Нова радість стала	**1.**	**217.**
У містечку Вифлеємі	**2.**	**218.**
Щоб не родила шовкова трава	**3.**	**221.**
Наша Маланка качура пасла (А)	**4.**	**224.**
Наша Маланка світом ходила (Б)	**4.**	**226.**
Ой, чинчику, Васильчику	**5.**	**227.**
Ой, там на річці, там на Йордані	**6.**	**230.**

Domnika Mohyliuk and Domnika Tsibuliak
Village of Toporivtsi, Novoselyts'kyi region
16 km. north-east of Chernivtsi

1 - 2 Names of *koliadky* and *shchedrivky*

Name of carol	Carol number	Page Number
New joy has arrived	1.	217.
In the town of Bethlehem	2.	220.
So that the silken grass would not grow well	3.	223.
Our Malanka was pasturing the drake (A)	4.	225.
Our Malanka traveled all over the world (B)	4.	226.
O, you little bachelor's button	5.	228.
O, There at the Jordan River	6.	231.

1. НОВА РАДІСТЬ СТАЛА


Но-ва ра-дість ста- ла я-ка не бу-
ва- ла Звіз-да яс- на над вер-те- пом
світ-лом за-сі- я- ла

Домніка Могнлюк і Домніка Цібуляк – с. Топорівці
Новоселицький район, Чернівецька область
співають на Різдво

1. Нова радість стала
Яка не бувала.
Звізда ясна над вертепом,
Світлом засіяла. – 2 р.

2. Нарід звеселився,
Що Христос родився,
Як чоловік пеленами,
Убого вповився. – 2 р.

3. Пастушки з ягнятком
Перед тим дитятком
На колінця припадають,
Царя Бога прославляють. – 2 р.

4. Боже Ти наш Царю, Небесний Владарю,
Даруй літа щасливії, цему господарю. – 2 р.

5. Цему господарю, і його ґаздині.
Щоби вони дочекали нарік, нарік цеї днини.[103] – 2 р.

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[103] Галина Котович з Едмонтону дає другий варіант: Поза Україною співали: просим Тебе Царю, просим Тебе нині, даруй волю, верни славу, нашій любій Україні.
Halyna Kotovych of Edmonton gives a variant: "Outside of Ukraine sing, We beseech you, O King, we beseech you today, Allow freedom to return to our glorious Ukraine."

Translation

1. NEW JOY HAS ARRIVED

Domnika Mohyliuk and Domnika Tsibuliak
Village of Toporivtsi, Novoselyts'kyi region
Sung at Christmas time

1. New joy has arrived,
As there never was before.
Over the manger, a star shone brightly. - 2 x

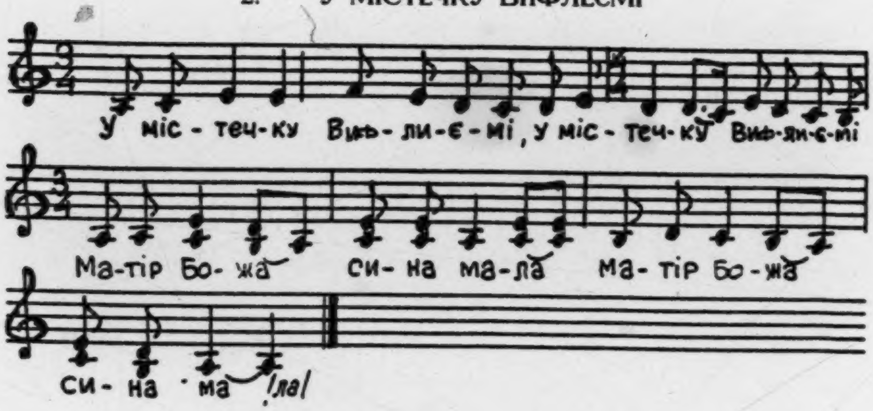
2. The people became very happy,
That Christ was born,
Like a man humbly, swaddled. - 2 x

3. The shepherds with a lamb
Fall on their knees and praise God, the King. - 2x

4. God, our King, Ruler of heaven,
Grant many successful years to this master of the house. - 2 x

5. For this master of the house and his lady,
So that they would live until next year, next year for this moment. - 2x

2. У МІСТЕЧКУ ВИФЛЕЄМІ


У міс - теч-ку Вифь-ли-є-мі, у міс - теч-ку Виф-ли-є-мі
Ма-тір Бо-жа си-на ма-ла ма-тір бо-жа
си-на ма /ла/

Домніка Могилюк і Домніка Цібуляк – с. Топорівці
співають на Різдво і на Маланку

1. У містечку Вифлеємі, – 2 р.
Матір Божа Сина мала. – 2 р.

2. Матір Божа Сина мала, – 2 р.
В пелени Й'го вповивала. – 2 р.

3. Як в пелени заповила, – 2 р.
Та й на пристіл положила. – 2 р.

4. Як на пристіл положила, – 2 р.
Сріблом, злотом обложила. – 2 р.

5. Сріблом, злотом обложила, – 2 р.
Всі Святії запросила. – 2 р.

6. Як зійшлися всі Святії, – 2 р.
Взяли книги золотії. – 2 р.

7. Як зачали в них читати, – 2 р.
Яке би Йому ім'я дати. – 2 р.

8. Дали Йму Ісус Христос. – 2 р.
Матір Божа це злюбила. – 2 р.

9. Матір Божа це злюбила, – 2 р.
До престолу приступила. – 2 р.

10. До престолу приступила, – 2 р.
Вся ся земля звеселила. – 2 р.

11. Радуйтеся, веселіться, – 2 р.
Рожденному поклоніться. – 2 р.

12. Радуйтеся, християни, – 2 р.
Ісус Христос межи нами. – 2 р.

13. Ідуть коні толокою, – 2 р.
Вінчуємо з Маланкою. – 2 р.

14. Ідуть коні та й з возами, – 2 р.
Вінчуємо вас з вашим сім'ями. – 2 р.

15. Ваша жінка чорнобрива, – 2 р.
Най несе нам бочку пива, – 2 р.

16. Будем пити та й гуляти, – 2 р.
Вашу жінку споминати. – 2 р.

17. А ми стріху продеремо, – 2 р.
Та й до хати ми ввійдемо, – 2 р.

18. Та й до хати ми ввійдемо, – 2 р.
Погуляєм та й підемо. – 2 р.

Translation

2. IN THE TOWN OF BETHLEHEM

Domnika Mohyliuk and Domnika Tsibuliak. Village of Toporivtsi
Sung at Christmas time and Malanka

1. In the town of Bethlehem, - 2 x
The Mother of God gave birth to the Son. - 2 x

2. The Mother of God gave birth to the Son. - 2 x
She wrapped Him in swaddling clothes. - 2 x

3. When she wrapped Him in swaddling clothes, - 2 x
She laid Him on the altar. - 2 x

4. When she laid Him on the altar, - 2 x
She placed gold and silver 'round Him. - 2 x

5. She placed gold and silver 'round Him, - 2 x
She invited all the Saints. - 2 x

6. When all the Saints arrived, - 2 x
They took the golden books. - 2 x

7. When they began to read them, - 2 x
What kind of a name to give Him. - 2 x

8. They named Him Jesus Christ, - 2 x
The Mother of God liked it. - 2 x

9. The Mother of God liked it, - 2 x
And stepped up to the altar. - 2 x

10. She stepped up to the altar, - 2 x
And the whole world rejoiced! - 2 x

11. Rejoice and be happy, - 2 x
And worship the Newborn. - 2 x

12. Rejoice, O Christians, - 2 x
For Jesus Christ is among us. - 2 x

13. The horses are going down the pastures, - 2 x
We congratulate you on the eve of St. Basil. - 2 x
[Malanka]

14. The horses go with their wagons, - 2 x
Good wishes for your family - 2 x

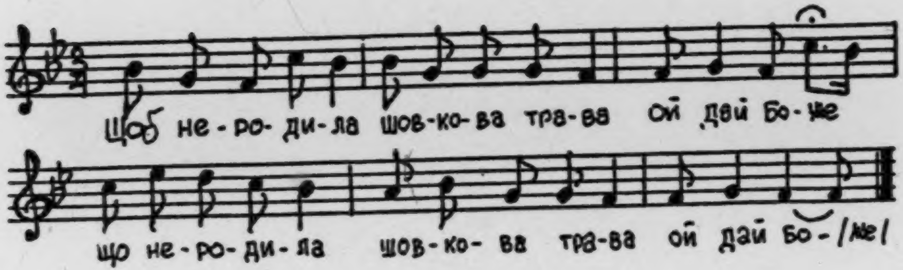
15. Your wife is black-browed, - 2 x
Let her bring us a barrel of beer. - 2 x

16. We will drink and enjoy ourselves, - 2 x
And we shall remember your wife. - 2 x

17. We shall tear a hole in the roof, - 2 x
And we shall enter the house. - 2 x

18. And we shall enter the house, - 2 x
We will have a merry time and then go away. - 2 x

3. ЩОБ НЕ РОДИЛА ШОВКОВА ТРАВА


Щоб не-ро-ди-ла шов-ко-ва тра-ва ой дай Бо-же
що не-ро-ди-ла шов-ко- ва тра-ва ой дай Бо-/же/

Домніка Могилюк і Домніка Цібуляк – с. Топорівці
співають на Різдво

1. Щоб не родила шовкова трава, Ой дай Боже,
Щоб не родила шовкова трава, Ой дай Бо(же).[104]

2. Аби вродило зелене вино, Ой дай Боже,
Аби вродило зелене вино, Ой дай Бо(же).

3. Зелене вино, хороше вино, Ой дай Боже,
Зелене вино, хороше вино, Ой дай Бо(же).

4. Хороше вино, красно зацвило, Ой дай Боже,
Хороше вино, красно зацвило, Ой дай Бо(же).

5. Красно зацвило, ясно вродило, Ой дай Боже,
Красно зацвило, ясно вродило, Ой дай Бо(же).

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[104] Не співають кінцевий звук повторенних рядків. It is common for the carolers not to sing the last syllable in a verse, especially if that line is repeated.

6. Йа хто же ме винце стерегти буде, Ой дай Боже,
Йа хто же ме винце стерегти буде, Ой дай Бо(же).

7. Стерегла його панна йа ґрешна,[105] Ой дай Боже,
Стерегла його панна йа ґрешна, Ой дай Бо(же).

8. Панна йа грешна, шитячко шила, Ой дай Боже,
Панна йа ґрешна, шитячко шила, Ой дай Бо(же).

9. Шитячко шила й твердо заснула, Ой дай Боже,
Шитячко шила й твердо заснула, Ой дай Бо(же).

10. Якось летіли буйненькі пташки, Ой дай Боже,
Якось летіли буйненькі пташки, Ой дай Бо(же).

11. Крильцями збили, ґрешну збудили, Ой дай Боже,
Крильцями збили, ґрешну збудили, Ой дай Бо(же).

12. Ґрешна як вчула, та й аж задзябнила,[106] Ой дай Боже,
Ґрешна як вчула, та й аж задзябнила, Ой дай Бо(же).

13. Ой гила - гила, буйненька пташко, Ой дай Боже,
Ой гила - гила, буйненька пташко, Ой дай Бо(же).

14. Крильцями не бий си, винця не пийте, Ой дай Боже,
Крильцями не бий си, винця не пийте, Ой дай Бо(же).

15. Бо мені винця багато треба, Ой дай Боже,
Бо мені винця багато треба, Ой дай Бо(же).

16. Маю сестричку на відданячко, Ой дай Боже,
Маю сестричку на відданячко, Ой дай Бо(же).

17. Маю братчика на оженячку, Ой дай Боже,
Маю братчика на оженячку, Ой дай Бо(же).

18. Ой дай Вам, Боже, в городі зерно, Ой дай Боже,
Ой дай Вам, Боже, в городі зерно, Ой дай Бо(же).

19. І в городі зерно, в хаті весело, Ой дай Боже,
І в городі зерно, в хаті весело, Ой дай Бо(же).

20. В городі зілля, Ой дай Боже,
Ой дай Вам Боже, в городі зілля, Ой дай Бо(же).

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[105] Чесна - honest.
[106] Діялект- dialect, лякатися - to become afraid.

21. **В городі зілля, в хаті весілля, Ой дай Боже,**
В городі зілля, в хаті весілля, Ой дай Бо(же).

Translation

3. SO THAT THE SILKEN GRASS WOULD NOT GROW WELL

Domnika Mohyliuk and Domnika Tsibuliak.
Village of Toporivtsi. Sung at Christmas time

1. So that the silken grass would not grow well, Grant it, O God! -2 x

2. So that the green wine would grow well, Grant it, O God! -2 x

3. Green wine, good wine, Grant it, O God! -2 x

4. The good wine bloomed beautifully, Grant it, O God! -2 x

5. It bloomed beautifully and was very fruitful, Grant it, O God! -2 x

6. "Who will take care of my wine?" Grant it, O God! -2 x

7. A graceful maiden took care of the wine, Grant it, O God! -2 x

8. The graceful maiden was doing needlework, Grant it, O God! -2 x

9. She was doing needlework and fell asleep very soundly,
Grant it, O God! -2 x
10. Somehow some wild birds were flying, Grant it, O God! -2 x

11. They flapped with their wings and woke up the graceful maiden,
Grant it, O God! -2 x

12. When the maiden heard this, she became afraid,
Grant it, O God! -2 x

13. Oh, go away, you wild birds, Grant it, O God! -2 x

14. Do not flap with your wings and do not drink the wine,
Grant it, O God! -2 x

15. Because I need lots of wine, Grant it, O God! -2 x

16. I have to marry off my sister, Grant it, O God! -2 x

17. I have to marry off my brother, Grant it, O God! -2 x

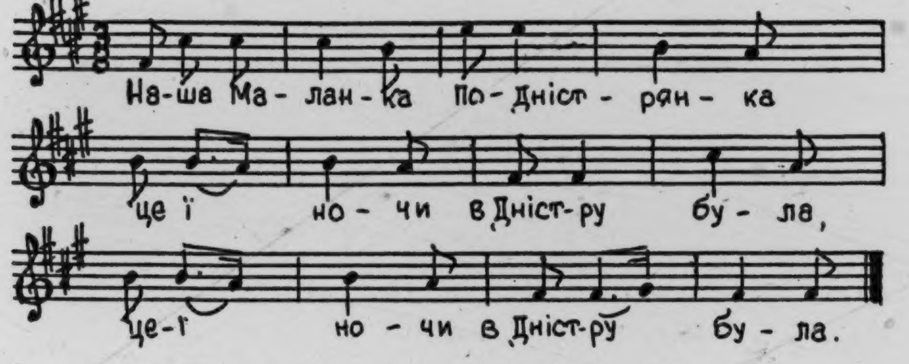
18. O, may God give you grain in the garden, Grant it, O God! -2 x

19. Grain n the garden and happiness in the house,
Grant it, O God! -2 x

20. O, may God give you in the garden herbs, Grant it, O God! -2 x

21. Herbs in the garden and a wedding in the house,
Grant it, O God! -2 x

[4] НАША МАЛАНКА – ПОДНІСТРЯНКА


На-ша Ма-лан-ка По-дніст-рян-ка
це ї но-чи в Дніст-ру бу-ла,
це-ї но-чи в Дніст-ру бу-ла.

4. НАША МАЛАНКА КАЧУРА ПАСЛА
(А)

Домніка Могилюк і Домніка Цібуляк – с. Топорівці
співають на Маланку

1. Наша Маланка качура пасла,[107]
Ой пасячи загубила, шукаючи заблуди (ли).

2. Заблудила в чистім поли,
Аж там її Василь оре,
Аж там її Василь о (ре).

3. Ой оре, оре, сам поганяє,
Нашу Маланку підмовляє,
Нашу Маланку підмовл (яє).

4. Гайда Маланко, гайда з нами,
З молоденькими козаками,
З молоденькими козака (ми).

---

[107] На мелодію– [4] Наша Маланка – подністрянка.

5. Наша Маланка послухала,
Сіла в бричку й поїхала,
Сіла в бричку й поїха (ла).

6. Їхали гору, їхали другу,
А на третій спочивали,
А на третій спочива (ли).

7. Дали коням сіна їсти,
А Маланці в крісло сісти,
А Маланці в крісло сіс (ти).

8. Сідай, Маланко, шоб не встала,
Би з козаками не мандрувала,
Би з козаками не мандрува (ла).

Translation

4. OUR MALANKA WAS PASTURING THE DRAKE
(A)

Domnika Mohyliuk and Domnika Tsibuliak
Village of Toporivtsi
Sung at Malanka or at the eve of St. Basil's, January 13th

1. Our Malanka was pasturing the drake, [108]
O, while pasturing him, she lost him,
And while searching for him, she became lost.

2. She became lost in the clear forest,
There her sweetheart Basil is plowing. - 2 x

3. O, he is plowing, plowing and driving himself.
He is enticing Malanka. - 2 x

4. Come with us, Malanka,
With the young Cossacks. - 2 x

5. Our Malanka listened,
She sat in a carriage and drove away. - 2 x

6. They drove through one mountain, and then another,
And on the third mountain they rested. - 2 x

---

[108] Same melody as [4] Our Malanka is from the Dnister River.

7. They fed the horses with hay,
And gave Malanka a chair to sit in. - 2 x

8. "Sit down, Malanka, that you not to stand,
And so that you not wander around with the Cossacks." - 2 x

4. НАША МАЛАНКА СВІТОМ ХОДИЛА
(Б)

Домніка Могилюк і Домніка Цібуляк – с. Топорівці
співають на Маланку

1. Наша Маланка світом ходила,[109]
А то як спати, вона зблудила,
А то як спати, вона зблуди (ла).

2. Вони ходили в лісочок зранку,
Там не здибали нашу Маланку,
Там не здибали нашу Малан (ку).

3. Наша Маланка ревно плакала,
За своїм милим шукала,
За своїм милим шука (ла).

4. А хто ми скаже, де мій миленький,
Тому бим дала перстень срібненький,
Тому бим дала перстень срібнень (кий).

5. Перстень не возьму – всю правду скажу,
Що мій миленький впав в фронті зразу,
Що мій миленький впав в фронті зра (зу).

6. Вмилась Маланка слізоньками,
Пішла світом з діточками,
Пішла світом з діточька (ми).

7. Ой ви ґазди, добрі люди,
Друга Маланка аж за рік буде,
Друга Маланка аж за рік бу (де).

8. На цю Маланку, не спіть до ранку,
А закім світе велике сонце.
А закім світе велике сон (це).

---

[109] На мелодію – [4 А] Наша Маланка – подністрянка.

Translation

4. OUR MALANKA TRAVELED ALL OVER THE WORLD
(B)

Domnika Mohyliuk and Domnika Tsibuliak. Village of Toporivtsi
Sung at the eve of St. Basil or Malanka

1. Our Malanka traveled all over the world.[110]
And when it was time to go to sleep, she lost her way. - 2 x

2. They went early to the forest,
There they did not find our Malanka. - 2 x

3. Our Malanka cried bitterly,
She searched for her sweetheart. - 2 x

4. "And who can tell me, where my sweetheart is?
I would give him a silver ring." - 2 x

5. "I will not take the ring, I will tell the whole truth,
My sweetheart fell in the battlefield." - 2 x

6. Malanka washed herself with her tears,
She went into the world with her children. - 2 x

7. Oh, you hosts, good people,
There will be another Malanka in one year. - 2 x

8. On this Malanka, do not sleep until the morning,
But until the large sun rises. - 2 x

5. ОЙ ЧИНЧИКУ ВАСИЛЬЧИКУ

Домніка Могилюк і Домніка Цібуляк – с. Топорівці
співають на Маланку

1. Ой чинчику Васильчику,[111]
Посію тебе в городчику,
Посію тебе в городчи (ку).

2. Буду тебе шанувати,
Сім раз на день поливати,
Сім раз на день полива (ти).

---

[110] Same melody as [4 A] "Our Malanka is from the Dnister River.

[111] На мелодію – [4 A] Наша Маланка – подністрянка.

3. Сім раз на день поливати,
В недільку рано вершки рвати,
В недільку рано вершки рва (ти).

4. В недільку рано вершки рвати,
Дівкам, парубкам роздавати,
Дівкам, парубкам роздава (ти).

5. Дівкам, парубкам роздавати,
Щоби мати обтикати,
Щоби мати обтика (ти).

6. А в недільку вершки рвати,
Нашу Маланку обтикати,
Нашу Маланку обтика (ти).

7. Нашу Маланку обтикати,
Дівкам, парубкам роздавати,
Дівкам, парубкам роздава (ти).

8. Ой чинчику Васильчику,
Прийди до нас маланкувати,
Прийди до нас маланкува (ти).

9. Прийди до нас маланкувати,
Дівчата, хлопці будуть дякувати,
Дівчата, хлопці будуть дякува (ти).

10. Ой чинчику Васильчику,
Не сідай мені на припічку,
Не сідай мені на припіч (ку).

11. Або борзо жупан спалиш,
Або мені припічки збав (иш).

12. Ой чинчику Васильчику,
Не лови кури по хлівчику,
Не лови кури по хлівчи (ку).

13. Бо мої кури дорогії,
По чотири золотії, по чотири золот (ії).

Translation

5. O, YOU LITTLE BACHELOR'S-BUTTON

Domnika Mohyliuk and Domnika Tsibuliak
Sung at Malanka which is also on the eve of St. Basil

1. O, you little bachelor's-button,[112]
I will sow you in the garden. - 2 x

2. I will care of you,
And water you seven times a day. - 2 x

3. I will water you seven times a day,
On Sunday morning I will pluck your tops. - 2 x

4. On Sunday morning I will pluck your tops.
And give them to the girls and boys. - 2 x

5. I will give them to the girls and boys,
So that they can adorn their hair. - 2 x

6. On Sunday morning I will pluck your tops,
And adorn our Malanka's hair. - 2 x

7. Adorn our Malanka's hair,
And give to the girls and boys. - 2 x

8. O, little Basil,
Come to our place for Malanka. - 2 x

9. Come to our place for Malanka,
The young maidens and lads will thank you. - 2 x

10. O, little Basil,
Do not sit on the edge of my oven. - 2 x.

11. Either you will burn your coat or you will spoil my oven.

12. O, little Basil,
Do not catch the chickens in the chicken coop. - 2 x

13. Because my chickens are very expensive,
They each cost four golden coins. - 2 x

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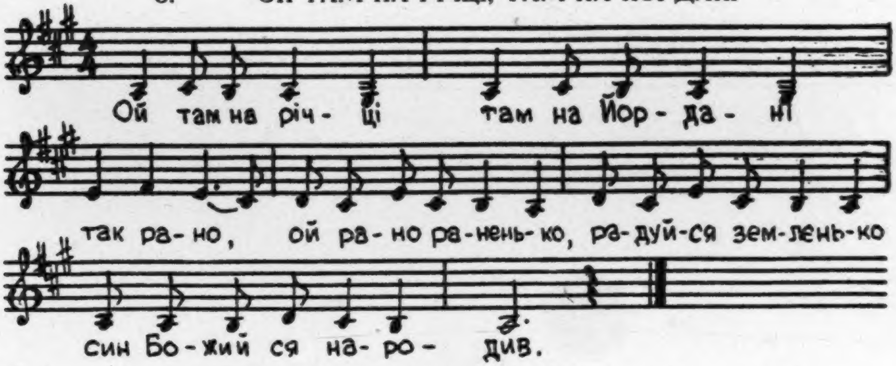
[112] Same melody as [4 A] Our Malanka is from the Dnister River.

6. ОЙ ТАМ НА РІЧЦІ, ТАМ НА ЙОРДАНІ


Ой там на річ- ці там на Йор- да- ні
так ра- но, ой ра- но ра- нень- ко, ра- дуй- ся зем- лень- ко
син Бо- жий ся на- ро- див.

Домніка Могилюк і Домніка Цібуляк – с. Топорівці
співають на Йордан

1. Ой там на річці, там на Йордані, так рано,[113]

Приспів: Ой рано, раненько, радуйся земленько,
Син Божий ся народив.

2. Ой там три святії воду святили, так рано,

3. Воду святили, хрест загубили, так рано,

4. Стежку топтали, хреста шукали, так рано,

5. А тою стежков, ґрешна ходила, так рано,

6. Ґрешна ходила, хрест находила, так рано,

7. „Панна йа ґрешна, верни нам хрест, так рано,

8. Будем за тебе, Бога просити, так рано,

9. Будем за тебе, три Служби служити, так рано,

10. Перша Служба на Святий Вечір, так рано,

11. Друга Служба на Святе Різдво, так рано,

12. Третая Служба на Вознесення, так рано,”

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[113] Ноти розшифровав Денис Рудяк з села Лашківка 3 ого січня, 2001 р.

Translation

6. O, THERE AT THE JORDAN RIVER

Domnika Mohyliuk and Domnika Tsibuliak. Villlage of Toporivtsi.
Sung on the feast of Epiphany

1. O, there at the Jordan River, so early,

Refrain: O early, so early, rejoice o earth
The Son of God is born.

2. O, there three saints were blessing the water, so early,

3. While blessing the water they lost the cross, so early,

4. They trampled down the path and searched for the cross, so early,

5. And on the pathway a graceful maiden was walking, so early,

6. A graceful maiden was walking and found the cross, so early,

7. " Graceful maiden, return the cross to us, so early,

8. We shall ask God for you, so early,

9. We will serve three liturgies for you, so early,

10. The first liturgy will be on the Holy Evening, so early,

11. The second liturgy will be on Christmas Day, so early,

12. The third liturgy will be on the day of Ascension, so early,

Ольга Марусяк
село Лашківка, Кіцманський район
20 км від Чернівців

1-3 Назви колядок і щедрівок

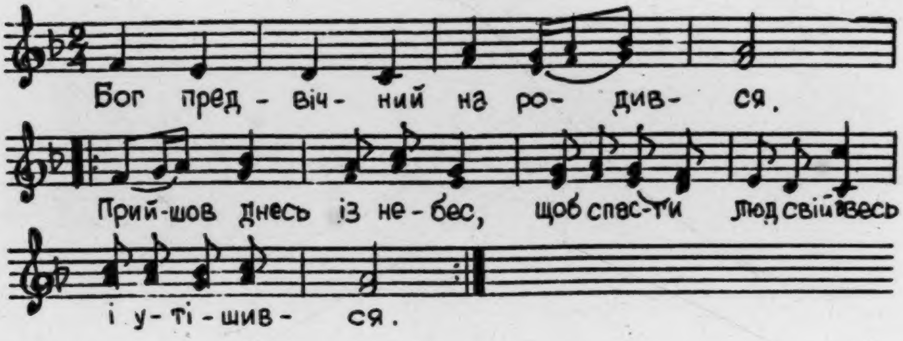
Назва коляди	Число коляди	Сторінка тексту
Бог Предвічний	1.	233.
Небо і земля	2.	235.
Нова радість стала	3.	22237.
Во Вифлеємі	4.	238.
Добрий вечір тобі, пане господарю	5.	240.
Зажурилися гори, долини	6.	241.
Ой чинчику - Васильчику	7.	244.
Ой газдо, газдо	8.	246.
Ой на річці, на Йордані	9.	247.

Ol'ha Marusiak
Village of Lashkivka, Kitsman' region
20 km. north-west of Chernivtsi

1- 4 Titles of carols in English.

Name of Carol	Carol Number	Page Number
God Eternal	1.	234.
Heaven and earth	2.	236.
New joy has arrived	3.	237.
In Bethlehem	4.	239.
Good evening to you	5.	240.
The mountains and the valleys became worried	6.	242.
O, you little bachelor's button	7.	245.
O, master of the house	8.	247.
O, at the Jordan River	9.	248.

1. БОГ ПРЕДВІЧНИЙ


Бог пред - віч - ний на ро- див- ся.
Прий-шов днесь із не - бес, щоб спас-ти люд свій весь
і у - ті - шив - ся.

Ольга Марусяк – с. Лашківка
співають на Різдво

1. Бог Предвічний народився!
Прийшов днесь із небес,
Щоб спасти люд свій ввесь,
І утішився. – 2 р.

2. В Вифлеємі народився,
Месія –Христос наш,
І Бог наш для всіх нас,
Нам народився. – 2 р.

3. Возвістив це Ангел Божий,
На полі пастирям,
На сході звіздарям
І земним царям. – 2 р.

4. Діва Сина як родила,
Звізда ста, де Христа,
Невіста Пречиста,
Положила. – 2 р.

5. Три царі несуть дари,
До Вифлеєм - міста,
Де Діва Пречиста,
Сина повила. – 2 р.

6. „Слава Богу", заспіваймо,
Честь Сину Божому
І Богу нашому
Поклін віддаймо. – 2 р.

Translation

1. GOD ETERNAL

Ol'ha Marusiak - village of Lashkivka
Sung at Christmas

1. God eternal is born!
He came down this day from the heavens.
To save us all mankind,
And He rejoiced. - 2 x

2. He was born in Bethlehem,
The Messiah, our Christ,
And God Was born for us all. - 2 x

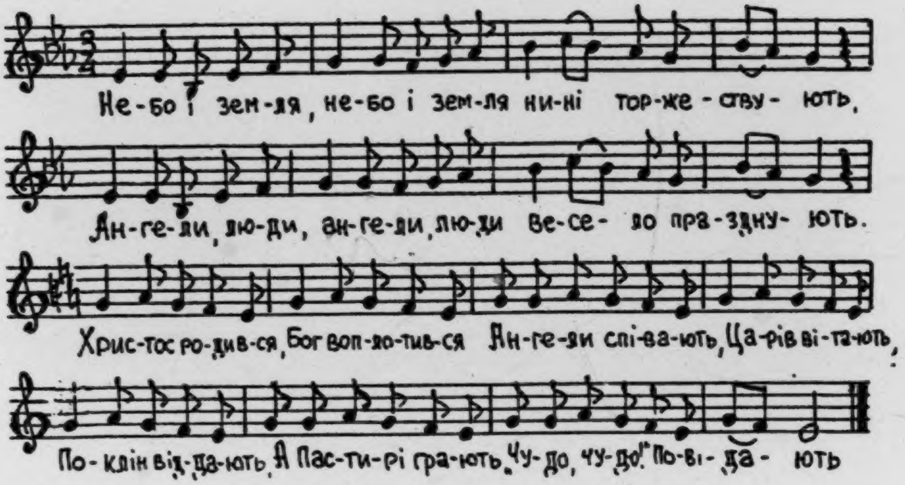
3. The angel of God brought news about this,
To the shepherds in the field,
The watchers of the skies in the east
And to the earthly Kings. - 2 x

4. When the Virgin gave birth to the Son,
A star stood where the Immaculate woman placed Christ. - 2 x

5. Three Kings are bearing gifts
To Bethlehem town
Where the Immaculate Virgin
Bore a Son. - 2 x

6. "Glory to God", let us sing,
Honour to the Son of God,
Let us bow to our God. - 2 x

2. НЕБО І ЗЕМЛЯ


Не-бо і зем-ля, не-бо і зем-ля ни-ні тор-же-ству-ють,
Ан-ге-ли, лю-ди, ан-ге-ли, лю-ди ве-се-ло пра-зну-ють.
Хрис-тос ро-див-ся, Бог воп-ло-тив-ся Ан-ге-ли спі-ва-ють, Ца-рів ві-та-ють,
По-клін від-да-ють, А Пас-ти-рі гра-ють, Чу-до, чу-до! По-ві-да-ють

Ольга Марусяк – с. Лашківка
співають на Різдво

1. Небо і земля, – 2 р.
Нині торжествують
Ангели й люди, – 2 р.
Весело празнують.

Приспів:

Христос родився, Бог воплотився,
Ангели співають, царіє вітають,
Поклін віддають, пастиріє грають,
Чудо, чудо повідають.

2. Во Вифлеємі, – 2 р.
Весела новина:
Чистая Діва, – 2 р.
Народила Сина!

3. Слово Отчеє, – 2 р.
Взялося на тіло.
В темностях земних, – 2 р.
Сонце засвітило.

4. Ангели служать, – 2 р.
Своєму Богу,
І во вертепі, – 2 р.
Творять Його волю.

5. **Тріє царіє, - 2 р.**
Од восток приходять
Смирну і ливан, - 2 р.
І золото приносять.

6. **І ми рожденному, - 2 р.**
Богу поклін даймо.
„Слава во вишних" - 2 р.
Йому заспіваймо.

Translation

2. HEAVEN AND EARTH

Ol'ha Marusiak - village of Lashkivka
Sung at Christmas

1. Heaven and earth - 2 x
Today are celebrating
Angels and men, - 2 x,
Joyous festivities staging.

Refrain: For Christ is born,
God is incarnate,
Angels are singing,
Their King now greeting,
Their homage paying,
Shepherds are playing
It is a miracle, it is a miracle, they exclaim! - 2 x

2. In Bethlehem, - 2 x
There are glad tidings,
The Immaculate Virgin, - 2 x
Gave birth to the Son.

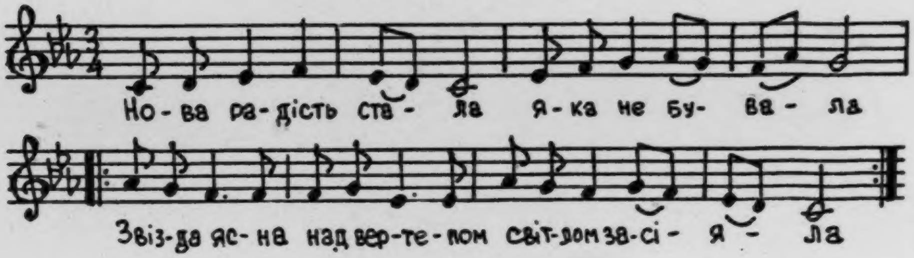
3. Father's word, - 2 x
Became a body now.
In the darkness of the land, - 2 x
The sun began to shine.

4. The angels are serving, - 2 x
To their God,
And in the stable, - 2 x
They fulfill His will.

5. The three Kings are coming from the East,
Bringing myrrh, frankincense and gold.

6. To this Newly Born, - 2 x
Let us give honour to God.
"Glory on high! - 2 x
Let us sing to Him.

3. НОВА РАДІСТЬ СТАЛА


Но-ва ра-дість ста- ла я-ка не бу- ва- ла
Звіз-да яс-на над вер-те-пом світ-лом за-сі- я- ла

Ольга Марусяк - с. Лашківка
співають на Різдво

1. Нова радість стала
Яка не бувала.
Звізда ясна над вертепом, світлом засіяла. - 2 р.

2. Нарід веселився,
Бо Христос родився,
Як чоловік пеленами, убого повився. - 2 р.

3. Пастушки з ягнятком перед тим Дитятком
Навколінця припадають,
Царя Бога прославляють. - 2 р.

4. Боже Ти наш Царю, Небесний Владарю,
Даруй літа щасливії, цьому господарю. - 2 р.

5. Цьому господарю і його газдині.
Щоби вони дочекали, нарік, цеї днини. - 2 р.

Translation

3. NEW JOY HAS ARRIVED

Ol'ha Marusiak - village of Lashkivka
Sung at Christmas

1. New joy has arrived,
As there never was before.
Over the manger, the bright star gave its light. - 2 x

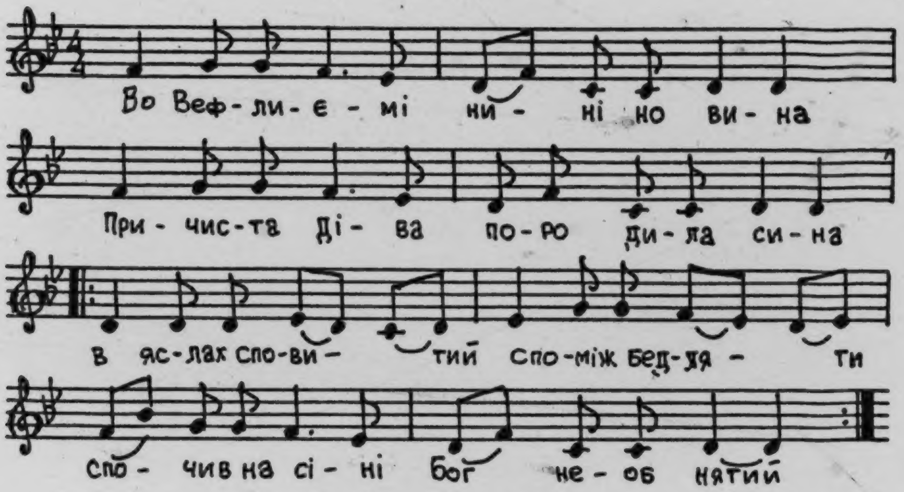
2. The people were happy,
Because Christ was born,
Like a man who was humbly wrapped in swaddling clothes. - 2 x

3. The shepherds with a lamb fall on their knees,
Before Child in adoration and praise God our King. - 2 x

4. God, you are our King, the ruler of the heavens,
Grant this master of the house a successful life. - 2 x

5. For the master of the house and his wife,
So that they would live and wait and look forward
to this day next year. - 2 x

4. ВО ВИФЛЕЄМІ


Во Веф-ли-є-мі ни-ні но ви-на
При-чис-та ді-ва по-ро ди-ла си-на
в яс-лах спо-ви-тий спо-між бед-ля-ти
спо-чив на сі-ні бог не-об нятий

Ольга Марусяк – с. Лашківка
співають на Різдво

1. Во Вифлеємі нині новина,
Пречиста Діва, родила Сина.
В яслах сповитий поміж бидляти,
Спочив на сіні, Бог необнятний. – 2 р.

2. Вже Херувими славу співають,
Ангельські хори Христа вітають,
Пастир убогий, несе, що може,
Щоб обдарити Дитятко Боже. – 2 р.

3. А ясна зоря світу голосить
Месія радість, щастя приносить!
До Вифлеєму спішіть всі нині,
Бога вітайте в бідній Дитині! - 2 р.

4. Глянь оком щирим, о Божий Сину,
На нашу землю, нашу родину.
Зійшли їй з неба дар превеликий,
Щоб Тя славили во вічні віки. - 2 р.

Translation

4.

IN BETHLEHEM

Ol'ha Marusiak - village of Lashkivka
Sung at Christmas

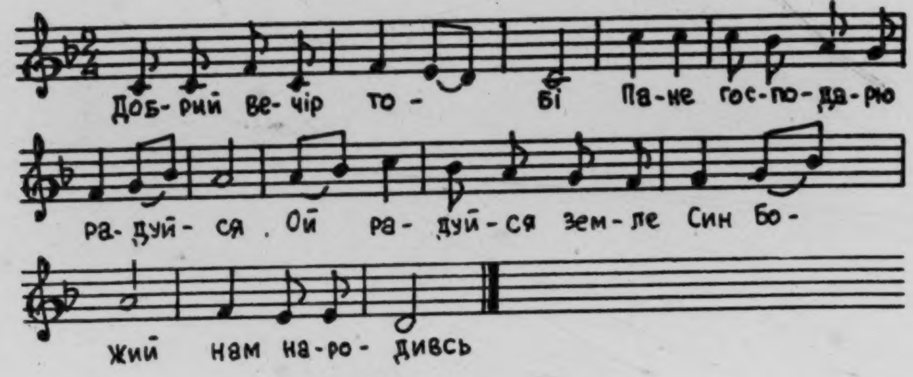
1. There is news in Bethlehem today,
The Immaculate Virgin gave birth to the Son.
Swaddled and in a manger among the cattle,
The Lord was resting on the hay, alone. - 2 x

2. Already cherubims are singing His glory,
Angelic choirs greet Christ.
The poor shepherd brings what he can,
In order to present a gift to the child. - 2 x

3. And a bright star announces to the world,
The Messiah brings joy and happiness!
Let everyone hurry to Bethlehem today
To greet God as a poor Child. - 2 x

4. Oh, God's son, look sincerely
Over our land, our family,
Send them a great gift from heaven
So that they would praise you forever. - 2 x

5. ДОБРИЙ ВЕЧІР ТОБІ, ПАНЕ ГОСПОДАРЮ


Доб-рий ве-чір то - бі Па-не гос-по-да-рю
ра-дуй-ся. Ой ра-дуй-ся зем-ле Син Бо-
жий нам на-ро-дивсь

Ольга Марусяк - с. Лашківка
співають на Різдво

1. Добрий вечір тобі пане господарю,
Приспів: Радуйся, ой радуйся земле,
Син Божий народився. - 2 р.

2. Застеляйте столи новими скатертями, радуйся
3. Та й кладіть колачі, з ярої пшениці, радуйся
4. Бо йдуть до тебе три праздники в гості. радуйся
5. А перший то празник, то Святе Рождество, радуйся
6. А Святе Рождество, Христа нам принесло, радуйся
7. А другий то празник, Святого Василя, радуйся
8. А Святий Висиль, нам рік розвеселив, радуйся
9. А третій то празник, то Святого Йвана, радуйся
10. А Святий Йван, нам Христа охрестив, радуйся

Translation

5. GOOD EVENING TO YOU

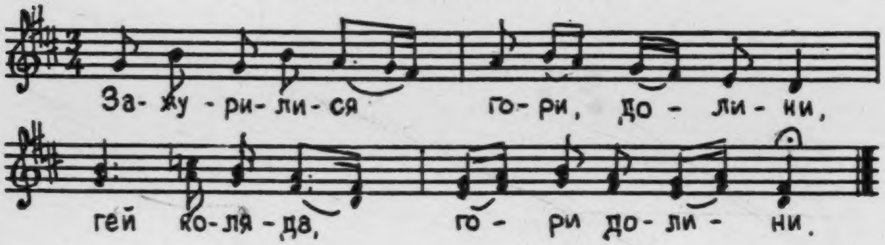
Ol'ha Marusiak - village of Lashkivka
Sung at Christmas

1. Good Evening to you, lord of this household,
Refrain: Rejoice! O world ,rejoice,
The Son of God is born. - 2 x

2. Cover the tables with new tablecloths,
3. Place *kolachi* made out of spring wheat,
4. Three feasts are coming to you as guests,
5. The first feast is the birth of Christ,
6. Holy Christmas brought us Christ,

7. The second feast is that of Saint Basil's
8. And Saint Basil cheered up our year,
9. And the third feast is that of Saint John,
10. Saint John baptized Christ for us,

6. ЗАЖУРИЛИСЯ ГОРИ, ДОЛИНИ


За- жу - ри- ли- ся го- ри, до - ли - ни,
гей ко- ля - да, го - ри до- ли - ни.

Ольга Марусяк - с. Лашківка
співають на Різдво

1. Зажурилися гори, долини,
Гей коляда, гори, долини.
Що не зродило жито-пшеницю.
Гей коляда, жито-пшеницю.

2. Але зродило зелене вино,
Гей коляда, зелене вино.
Зелене вино вгору ся вило,
Гей коляда, вгору ся вило.

3. Вгору ся вило, глубо зацвило,
Гей коляда, глубо зацвило.
Глубо зацвило, сивно зродило,
Гей коляда, сивно зродило.

4. Хто єго стеріг? Ґрешная панна,
Гей коляда, ґрешная панна.
Ґрешная панна на мнє Вера,
Гей коляда, на мнє Вера.

5. Вино стерегла, шиттєчко шила,
Гей коляда, шиттєчко шила.
Шиттєчко шила, голку заткнула,
Гей коляда, голку заткнула.

6. Голку заткнула, твердо заснула.
Гей коляда, твердо заснула.
Прилетіли д’ній три райські пташки
Гей коляда, три райські пташки.

7. Три райські пташки, три гайдамашки,
Гей коляда, три гайдамашки.
Крильцями збили, ґрешну збудили.
Гей коляда, ґрешну збудили.

8. Ой, гиля - гиля, ви райські пташки,
Гей коляда, ви райські пташки.
Та й не збивайте винові вершки,
Гей коляда, винові вершки.

9. Бо мені вина багато треба,
Гей коляда, багато треба.
Маю братичка на оженячку,
Гей коляда, на оженячку.

10. Маю сестричку на відданячко,
Гей коляда, на відданячко.
Сама молода, зарученая.
Гей коляда, зарученая.

11. Зарученая, аж до Галича,
Гей коляда, аж до Галича.
Аж до Галича-за поповича,
Гей коляда, за поповича.

Translation

6. THE MOUNTAINS AND THE VALLEYS BECAME WORRIED

Ol'ha Marusiak - village of Lashkivka
Sung at Christmas

1. The mountains and the valleys became worried,
Hoi, koliada[114], mountains and valleys,
Because the rye and the wheat did not grow well,
Hoi, koliada, rye and wheat.

2. But green wine grew well,
Hoi, koliada, green wine.
The green wine grew upwards,
Hoi, koliada, it grew upwards.

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[114] Means the same as Christmas festivities or holidays.

3. It grew upwards, and bloomed blue flowers,
Hoi, koliada, it bloomed blue flowers.
It bloomed with blue flowers and was bountiful,
Hoi, koliada, it was bountiful.

4. Who looked after it? A graceful maiden.
Hoi, koliada, A graceful maiden.
A graceful maiden by the name of Vera
Hoi, koliada, by the name of Vera.

5. She was tending to the wine and embroidering,
Hoi, koliada, embroidering.
She was embroidering and stuck in the needle.
Hoi, koliada, she stuck in the needle.

6. She stuck in the needle and fell soundly asleep.
Hoi, koliada, fell soundly asleep.
Three birds from paradise flew to her.
Hoi, koliada, three birds from paradise.

7. Three birds from paradise, haydamaky
Hoi, koliada, three haydamaky,
They [birds] flapped with their wings and woke up the maiden.
Hoi, koliada, woke up the maiden.

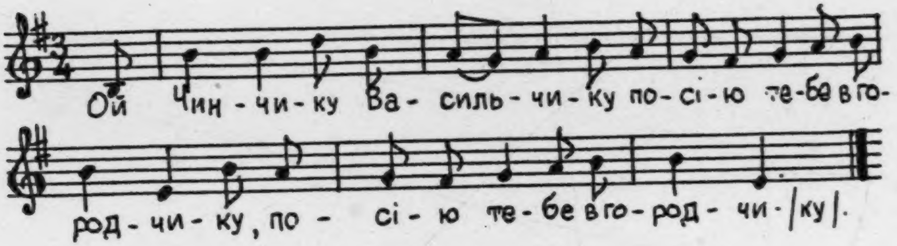
8. Oh, go away, you birds of paradise,
Hoi, koliada, you birds of paradise.
Do not knock off the wine blossoms.
Hoi, koliada, the wine blossoms.

9. Because I need lots of wine,
Hoi, koliada, I need lots of wine,
I have a brother who is getting married.
Hoi, koliada, who is getting married.

10. I have a sister getting married,
Hoi, koliada, who is getting married.
I am also young and engaged.
Hoi, koliada, I am engaged.

11. I am engaged to be married as far as Halych,
Hoi, koliada, in Halych,
To be married as far as Halych, to a priest's son.
Hoi, koliada, to a priest's son.

7. ОЙ ЧИНЧИКУ ВАСИЛЬЧИКУ


Ой Чин-чи-ку Ва-силь-чи-ку по-сі-ю те-бе вго-
род-чи-ку, по - сі-ю те-бе вго-род-чи-|ку|.

Ольга Марусяк – с. Лашківка
співають на Маланку і напередодні Василя, 13 ого січня

1. Ой чинчику Васильчику
Посію тебе в городчику. – 2 р.

2. Будем тебе шанувати,
По тричі на день поливати. – 2 р.

3. По тричі на день поливати,
В неділю рано й зривати. – 2 р.

4. В неділю рано й зривати,
Дівкам, хлопцям дарувати. – 2 р.

5. Дівкам, хлопцям дарувати,
За русу косу затикати. – 2 р.

6. Ой чинчику Васильчику,
Не гони кури по хлівчику. – 2 р.

7. Бо мої кури дорогії,
Аж по чотири золотії. – 2 р.

8. Ой чинчику Васильчику,
Не сідай скраю на припічку. – 2 р.

9. Або ж мені горох збавиш,
Або ж собі жупан спалиш. – 2 р.

10. А сідай собі на лавочку,
Коло своєї Маланочки. – 2 р.

11. Ой господарю, заглянь в кишеню,
Та й вийми грошей нам повну жменю. – 2 р.

12. Та й вийми грошей нам повну жменю,
Нашій Маланці та й на вечерю. – 2 р.

13. Би-сьте[115] в здоров'ю нарік діждали,
Аби ми знову маланкували. - 2 р.

Translation

7. O, YOU LITTLE BACHELOR'S BUTTON

Ol'ha Marusiak - village of Lashkivka
Sung at Malanka and on St. Basil's

1. O, you little bachelor's button
We will sow you in the garden. - 2 x

2. We will care for you
And water you three times a day. - 2 x

3. We shall water you three times a day,
Early Sunday we will pluck you out! - 2 x

4. Early Sunday we will pluck you out!
We will present to the boys and girls. - 2x

5. We will present to the boys and girls.
And fix it into a reddish - blonde braid. - 2 x

6. Oh, you little Vasyl', (young man)
Do not chase the chickens into the chicken coop. - 2 x

7. Because my chickens are expensive,
They each cost four golden coins. - 2 x

8. Oh, you little Vasyl', (young man)
Do not sit at the edge of the oven. - 2 x

9. Either you will spoil my peas
Or you will burn your coat. - 2 x

10. Sit down on the bench,
By your Malanka. - 2 x

11. Oh, master of the house, look into your pocket,
And give us a big handful of your money. - 2 x

12. And give us a big handful of your money.
For our Malanka's supper and our own supper. - 2 x.

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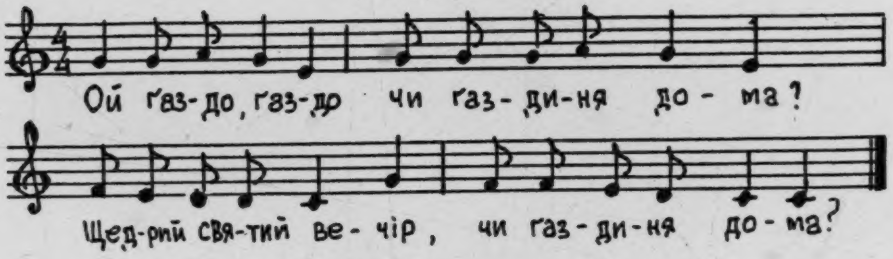
[115] Щоби ви - so that you would.

13. May you keep healthy until next year,
So that we would celebrate the eve of St. Basil's (Malanka) again. - 2 x

8. ОЙ ҐАЗДО, ҐАЗДО


Ой ґаз-до, ґаз-др чи ґаз-ди-ня до-ма?
Щед-рий свя-тий ве-чір, чи ґаз-ди-ня до-ма?

Ольга Марусяк – с. Лашківка
співають на Щедрий Вечір

1. Ой, ґаздо, ґаздо чи ґаздиня дома?
Щедрий, Святий Вечір, чи ґаздиня дома?

2. Ой дома, дома, колачики місить,
Щедрий, Святий Вечір, колачики місить.

3. Колачики місить, самі пшеничнії,
Щедрий, Святий Вечір, самі пшеничнії.

4. Ой ґаздо, ґаздо чи донька Діана дома?
Щедрий, Святий Вечір, чи донька Діана дома?

5. Ой дома, дома, фусточки полоче,
Щедрий, Святий Вечір, фусточки полоче.

6. Фусточки полоче, самі шовковії,
Щедрий, Святий Вечір, самі шовковії.

7. Ой ґаздо, ґаздо чи синок Іван дома?
Щедрий, Святий Вечір, чи синок Іван дома?

8. Ой дома, дома, коники пуцує,
Щедрий, Святий Вечір, коники пуцує.

9. Коники пуцує, самі воронії,
Щедрий, Святий Вечір, самі воронії.

Translation

8. O, MASTER OF THE HOUSE

Ol'ha Marusiak - village of Lashkivka
Sung at on the evening of the Feast of Epiphany

1. O, master of the house,
Master of the house, is your wife at home?
O bountiful, holy evening, is your wife at home?

2. O, she is at home and kneading plaited bread,
O bountiful, holy evening, plaited bread.

3. She is kneading plaited bread and each out of wheat,
O bountiful, holy evening, each out of wheat.

4. O, master of the house,
Master of the house, Is your daughter Diana at home?
O bountiful, holy evening, is your daughter Diana at home?

5. O, she is at home rinsing kerchiefs,
O bountiful, holy evening, rinsing kerchiefs.

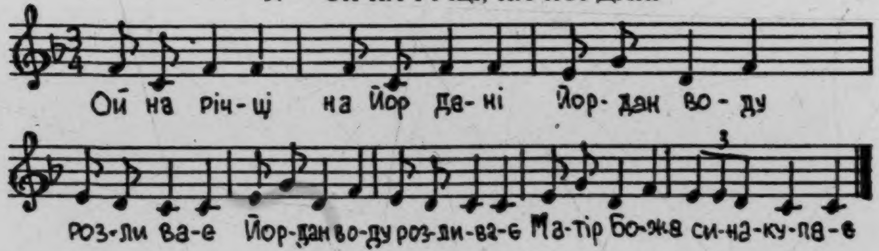
6. She is rinsing kerchiefs and each out of silk.
O bountiful, holy evening, each out of silk.

7. O, Master of the house,
Master of the house is your son John at home?
O bountiful, holy evening, is your son John at home?

8. O, he is at home brushing the horses,
O bountiful, holy evening, brushing the horses.

9. He is brushing the horses and each all black ones,
O bountiful, holy evening, each all black ones.

9. ОЙ НА РІЧЦІ, НА ЙОРДАНІ


Ой на річ-ці на Йор да-ні Йор-дан во-ду
роз-ли ва-е Йор-дан во-ду роз-ли-ва-е Ма-тір Бо-жа си-на-ку-па-е

Ольга Марусяк - с. Лашківка
співають на Йордан

1. Ой на річці, на Йордані,
Йордан воду розливає.- 2 р.
Матір Божа Сина купає.
Як зійшлися всі святії,
Взяли книги золотії.
Як зачали та й читати,
Яке ж Йому ім'я дати.

2. Дали Йому- Святий Петро.
Матір Божа не злюбила,
До престолу не ступила.
І віночок не вклонила.
Аж земля си засмутила.

3. Ой на річці, на Йордані,
Йордан воду розливає.- 2 р.
Матір Божа Сина купає.
Як зійшлися всі святії,
Взяли книги золотії.
Як зачали та й читати,
Яке ж Йому ім'я дати.

4. Дали Йому- Святий Павло.
Матір Божа не злюбила,
До престолу не ступила.
І віночок не вклонила.
Аж земля си засмутила.

5. Ой на річці, на Йордані,
Йордан воду розливає. - 2 р.
Матір Божа Сина купає.
Як зійшлися всі святії,
Взяли книги золотії.
Як зачали та й читати,
Яке ж Йому ім'я дати.

6. Дали Йому Ісус Христос.
Матір Божа ізлюбила,
До престолу приступила.
І віночок вклонила.
Аж земля си розвеселила.

Translation

9. O, AT THE JORDAN RIVER

Ol'ha Marusiak - village of Lashkivka
Sung at *Iordan,* Feast of Epiphany

1. O, on the Jordan river,
The Jordan overflows its banks, - 2 x
The Mother of God is bathing her Son,
When all the saints gathered
They took the golden books.
When they began to read them
What name to give Him.

They gave Him - Saint Peter,
The Mother of God did not like it,
She did not step up to the altar.
And did not lower the wreath,
And the world saddened.

3. O, on the Jordan river,
The Jordan overflows its banks, - 2 x
The Mother of God is bathing her Son,
When all the saints gathered
They took the golden books.
When they began to read them
What name to give Him.

4. They gave Him - Saint Paul,
The Mother of God did not like it,
She did not step up to the altar.
And did not lower the wreath,
And the world saddened.

5. O, on the Jordan river,
The Jordan overflows its banks, - 2 x
The Mother of God is bathing her son,
When all the saints gathered
They took the golden books.
When they began to read them
What name to give Him.

6. They named Him Jesus Christ,
The Mother of God liked it.
She stepped up to the altar,
And lowered the wreath,
So the whole world rejoiced

Сім'я Зіни Лакусти
Село - Верхні Станівці, Кіцманський район
55 км з міста Чернівців.

1-5 Назви колядок і щедрівок

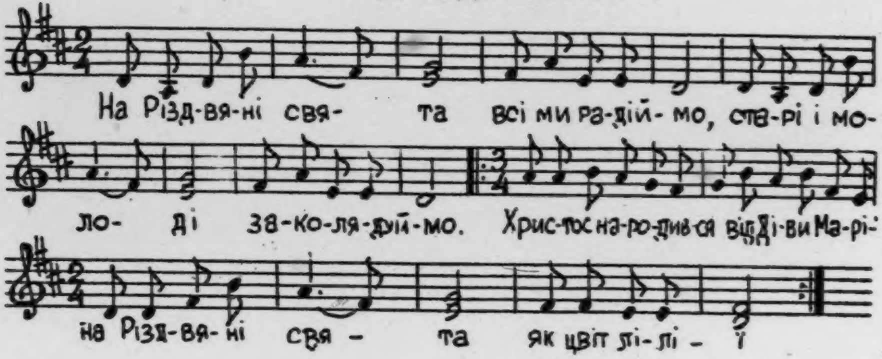
Назва колядки	Число колядки	Сторінка тексту
На Різдвяні Свята	1.	251.
На Різдво Христове	2.	253.
Бог Предвічний	3.	255.
Сумний був Святий Вечір	4.	257.
Там над кирницев (А)	5.	258.
Там над кирницев (Б)	5.	260.
Вчора із вечора (А)	6.	261.
Вчора із вечора (Б)	6.	262.
Мала нічка - Петрівочка	7.	264.

Zina Lakusta and her family
Village of Verkhni Stanivtsi, Kitsman' region
55 km. north-west of Chernivtsi

1 - 6 Names of *koliadky* and *shchedrivky*

Name of Carol	Carol Number	Page Number
On Christmas Holidays	1.	252.
On the birth of Christ	2.	254.
God Eternal	3.	256.
It was a sad Holy Evening	4.	258.
There over the spring (A)	5.	259.
There over the spring (B)	5.	260.
Yesterday in the evening (A)	6.	262.
Yesterday in the evening (B)	6.	263.
The nights are short during Petrivka	7.	265.

1. НА РІЗДВЯНІ СВЯТА


На Різд-вя-ні свя- та всі ми ра-дій-мо, ста-рі і мо-
ло- ді за-ко-ля-дуй-мо. Хрис-тос на-ро-див-ся від Ді-ви Ма-рі-
на Різд-вя-ні свя - та як цвіт лі-лі - ї

Сім'я Лакустів – с. В. Станівці
співають на Різдво

1. На Різдв'яні Свята всі ми радіймо,
Старі і молоді, заколядуймо.
Христос народився, від Діви Марії.
На Різвд'яні Свята, як цвіт лілії. – 2 р.

2. Уже темна нічка землю вкриває
А Пречиста Діва місце шукає.
Не було для неї в Вифлеємі хати,
Мусіла в стаєньці заночувати.– 2 р.

3. З великого труду Діва спочила
І Божого Спаса нам народила.
І Божого Спаса положила в ясла.
Най Тобі Маріє, серце радіє. – 2 р.

4. Котра найясніша зірка світила,
Вона над стаєньков низько спустилась.
То прекрасне світло стаєньку вкрасило
Де Пречиста Діва Сина зродила. – 2 р.

5. А тоді пастушки дома не були,
Вони в чистім полі стадо стерегли.
Ангели злетіли, пастирі заясніли
Хором заспівали над Спасителем. – 2 р.

6. А ангел промовив, „Не лякайтеся,
Я вам благовісну радість сам приніс.
А ось вам ознака, Христос народився,
Слава Богу в небі і мир на землі." – 2 р.

Translation

1. ON CHRISTMAS HOLIDAYS

Zina Lakusta and her family - Upper Stanivtsi
Sung at Christmas

1. On Christmas holidays, we are all rejoicing
Young and old, let us carol.
Jesus was born of the Immaculate Mary.
On the feast of Christmas, just like the bloom of the lily. - 2 x

2. A dark night is already covering the earth,
The Immaculate Virgin is searching for a place.
There was no house for her in Bethlehem.
She had to spend the night in a barn. - 2 x

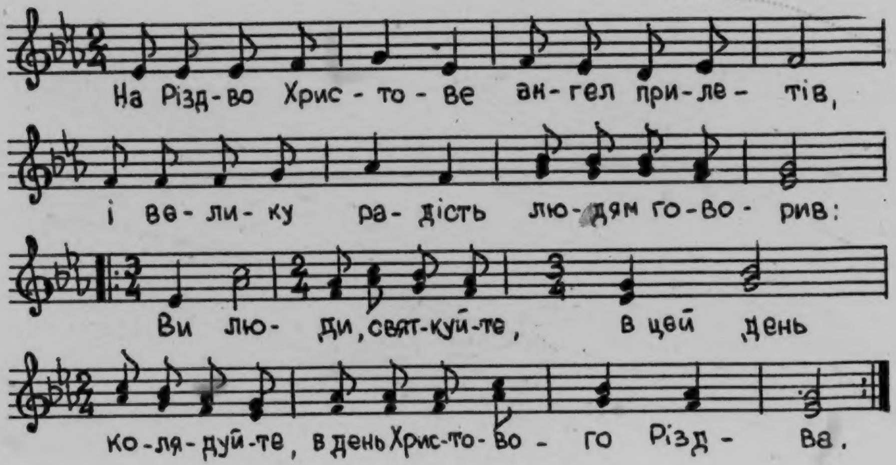
3. From her difficult labour the Virgin rested
She gave birth to God's Saviour for us.
She laid God's Saviour in a manger.
Let your heart rejoice, Mary. - 2 x

4. One of the brightest star lit up,
It lowered itself over the stable.
That wonderful light embellished the barn,
Where the Immaculate Mary gave birth to the Son. - 2 x

5. At that time the shepherds were not at home,
Because they were in the fields watching the flock,
Angels flew up, the shepherds lightened up,
In a chorus they sang over the Saviour. - 2 x

6. But the angel told them to not be afraid,
Because I am announcing good tidings,
And here is a sign for you that Jesus was born.
Glory to God in Heaven and peace on earth. - 2 x

2. НА РІЗДВО ХРИСТОВЕ


На Різд-во Хрис-то-ве ан-гел при-ле-тів,
і ве-ли-ку ра-дість лю-дям го-во-рив:
Ви лю-ди, свят-куй-те, в цей день
ко-ля-дуй-те, в день Хрис-то-во-го Різд-ва.

Сім'я Лакустів. – с. В. Станівці
співають на Різдво

1. На Різдво Христове анлел прилетів
І велику радість людям говорив,
„Ви люди святкуйте, в цей день колядуйте,
В день Христового Різдва. – 2 р.

2. Я лечу від Бога, радість вам приніс.
Що в вертепі темному народився Христос.
Скоріш поспішайте, Ісуса витайте,
Новонародженого.„ – 2 р.

3. Пастушки в печеру перші всіх прийшли.
У яслах на сіні Господа знайшли.
Стояли, співали, Христа вихваляли,
І святую Матір Його. – 2 р

4. Мудреці уздріли ясную зорю
Прийшли поклонитись Богу і Царю.
Богу поклонились, Царю дари дали,
Ладан, смирну, і золото. – 2 р.

5. А Ірод це чує, зразу в злість упав
По цілому світі військо розіслав.
Дітей всіх побили, мечі притупили.
А Христос навік зоставсь. – 2 р.

6. Всі ми согрішили, Спасе дорогий,
Всі ми люди грішні. Ти один святий.
Прости прогрішення, дай нам обновлення,
В день Христового Різдва. - 2 р.

Translation

2. ON THE BIRTH OF CHRIST

Zina Lakusta and her family - Upper Stanivtsi
Sung at Christmas

1. On the birth of Christ, an angel flew in,
And spoke of great happiness to all the people,
"You people celebrate! Carol on this day!
For today is the birth of Christ." - 2 x

2. "I am flying from God and have brought you joy,
That Christ was born in a dark stable.
Hurry quickly, to greet Jesus, the Newly Born One."- 2 x

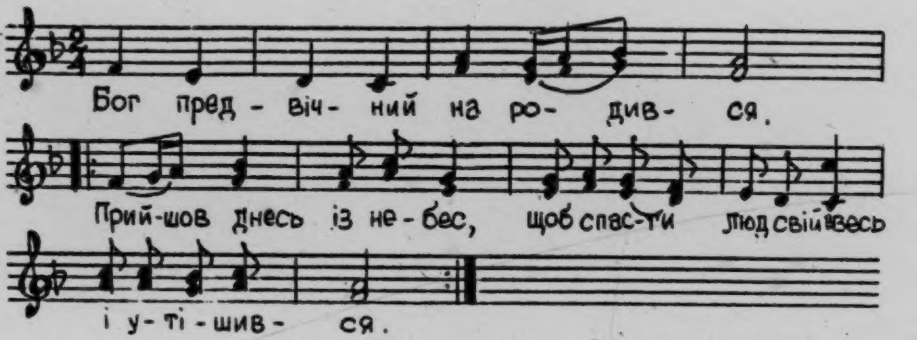
3. The shepherds arrived at the cave before all others.
In the manger they found the Lord in the hay.
They stood, sang and glorified Jesus and His Holy Mother. - 2 x

4. The wise men saw a bright star,
They came to pay their respects to God the King.
They bowed before God the King and gave Him gifts,
Frankincense, myrrh and gold. - 2 x

5. And Herod hears this news he immediately became angry,
He sent his soldiers all over the world and slew all the children,
And dulled their swords.
But Christ lived forever. - 2 x

6. We all have sinned, dear Saviour,
We are all sinners; only you are Holy!
Forgive the sinning and grant us rebirth
On the day of Christ's birth! - 2 x

3. БОГ ПРЕДВІЧНИЙ


Бог пред - віч- ний на ро- див- ся.
Прий-шов днесь із не - бес, щоб спас-ти люд свій весь
і у- ті - шив - ся.

Сім'я Лакустів – с. В. Станівці
співають на Різдво

1. Бог Предвічний народився!
Прийшов днесь із небес,
Щоб спасти люд свій ввесь,
І утішився. – 2 р.

2. В Вифлеємі народився,
Месія, Христос наш,
І Спас наш для всіх нас,
Нам народився. – 2 р.

3. Возвістив це ангел Божий,
Наперед пастирям,
А потім Звіздарям
І земним звірям. – 2 р.

4. Діва Сина народила,
Звізда ста, де Христа,
Невіста Пречиста
Сина зродила. – 2 р.

5. А три царі несуть дари,
До Вифлеєма міста,
Де Діва Пречиста,
Сина повила. – 2 р.

6. Звізда їм ся об'явила,
В дорозі, о Бозі,
При волі, при ослі,
Їм з'явилася. – 2 р.

7. Ви три царі, де йдете?
Ідемо в Вифлеєм,
Де Спаса пізнаєм,
І повернемо. – 2 р.

8. Іншим шляхом повернули,
Злобного лукавця,
Ірода поганця,
Зовсім минули. – 2 р.

9. Йосифу ангел мовить:
З дитяком, із малятком,
З бидлятком, з ослятком,
Най ся хоронить. – 2 р.

10. Слава Богу заспіваймо.
Честь Сину Божому,
І Пану нашому,
Поклін віддаймо. – 2 р.

Translation

3. GOD ETERNAL

Zina Lakusta and her family - Upper Stanivtsi
Sung at Christmas

1. God eternal is born!
He came this day from the heavens
To save all mankind, and He rejoiced! - 2 x

2. He was born in Bethlehem.
The Messiah, our Christ, Our Saviour,
He was born for all of us. - 2 x

3. The angel of God brought news about this
First to the shepherds, then to the stargazers
And to the animals of the earth. - 2 x

4. When the Virgin gave birth to the Son,
A star stood where the Immaculate woman
Gave birth to her Son, Christ. - 2 x

5. Three Kings are bearing gifts,
To the town of Bethlehem,
Where the Immaculate Virgin
Gave birth to her Son. - 2 x

6. A star appeared to them, on the road by the oxen, by the donkey,
It told them about God. - 2 x

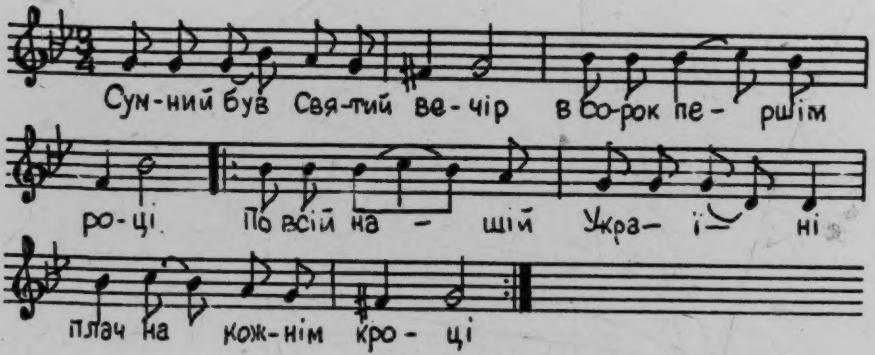
7. You three Kings, whither go you?
We are going to Bethlehem to recognize the Saviour
And then we shall return. - 2 x

8. They returned by a different route,
And bypassed the evil, cunning, villain Herod. - 2 x

9. The angel spoke to Joseph,
Protect the little Child between the cattle and the oxen. - 2 x

10. Let us sing glory to God!
Let us honour the Son of God;
And to our Lord,
Let us bow before Him! - 2 x

4. СУМНИЙ БУВ СВЯТИЙ ВЕЧІР


Сум-ний був Свя-тий ве-чір в со-рок пе- ршім
ро-ці. По всій на - шій Укра- ї- ні
плач на кож-нім кро- ці

Сім'я Лакустів - с. В. Станівці
співають на Різдво

1. Сумний був Святий Вечір
В сорок першім році.
По всій нашій Україні
Плач на кожнім кроці.

2. Як зачала зірка
На небі сіяти,
Починали усі люди
Вечерять сідати.

3. Вечерять сідати,
Матінки з діточками.
„Мамо, мамо де наш тато
Чом не вечеряє?"

4. Мати відвернулась
Влилася сльозами,
„А наш тато, діти
В далекім Сибірі
Споминає Святий Вечір
В рідній Україні."

Translation

4. IT WAS A SAD HOLY EVENING

Zina Lakusta and her family - Upper Stanivtsi
Sung on Christmas Evening

1. It was a sad holy evening
In the year of 1941.
All over our Ukraine
People were crying everywhere.

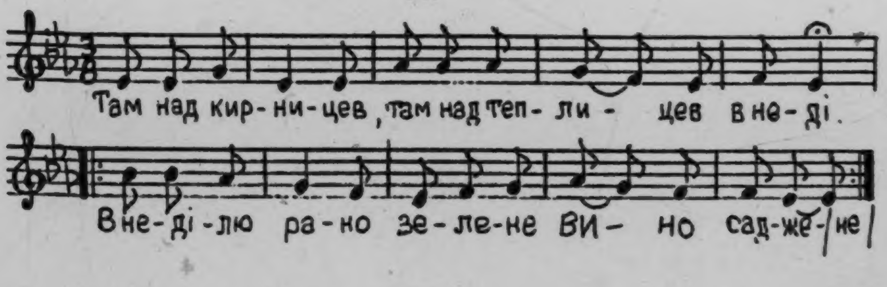
2. As the star began to shine in the heaven,
All the people sat to began to have their supper.

3. The mothers with their children
Sat down for the [Holy Evening] supper.
"Mother, mother, where is our father,
Why is he not having supper with us?'

4. The mother turned away and poured out tears,
"Our father, children, is in far away Siberia,
He is remembering the Holy Supper
In his native Ukraine."

5. ТАМ НАД КИРНИЦЕВ

(A)


Там над кир-ни-цев, там над теп-ли - цев в не-ді.
В не-ді-лю ра-но зе-ле-не ви- но сад-же-не

Сім'я Лакустів - с. В. Станівці
співають на Йордан

1. Там над кирницев, там над теплицев, в неді,
Приспів: В неділю рано, зелене вино саджене. - 2 р.

2. Там три святії воду святили, в неді,
3. Воду святили, хрест загубили, в неді,
4. А туди була давння стежка, в неді
5. Панна йа ґрешна, на мнє та й Ярина, в неді,
6. Вона туди йшла, та й той хрест найшла, в неді,
7. Що мені буде, що я хрест знайшла, в неді,
8. Бога просити Службу служити, в неді,
9. За твого татка на Різдво рано, в неді,
10. За твою мамку на Василя в неді,
11. За тебе саму та й на Йордана, в неді,
12. Зроди вам Боже, два вози вівса, в неді,
13. А перший вівса, бо коляда вже, в неді,
14. Вінчуємо Вас щастям, здоров'ям, в неді,
15. Щастям, здоров'ям, ще й віком довгим!

Translation

5. THERE OVER THE SPRING
(A)

Zina Lakusta and her family - Upper Stanivtsi
Sung at Christmas

1. There over the spring, over the hothouse, on Sunday,
Refrain: Early on Sunday morning, green wine was planted. - 2 x

2. Three saints were blessing water there, on Sunday,
3. While they were blessing the water, they lost the cross, on Sunday,
4. There was an old path that way, on Sunday,
5. A graceful maiden by the name of Iaryna, on Sunday,
6. She was going that way and found the cross, on Sunday,
7. What shall I have for finding that cross? on Sunday,
8. We will ask God and celebrate a liturgy, on Sunday,
9. For your father, on Christmas morning, on Sunday,
10. For your mother, on St. Basil, on Sunday,
11. For you on the feast of Epiphany, on Sunday,
12. God will grow for you two wagons of oats, on Sunday,
13. The first wagon of oats because it is Christmas, on Sunday,
14. We wish happiness and health, on Sunday,
15. Happiness and health and a long life! on Sunday,

5. ТАМ НАД КИРНИЦЕВ
(Б)

Сім'я Марусі і Васила Савкевичів. с. В. Станівці[112]
співають на Різдво

1. Там над кирничков, там над тепличков, в неді,[113]
Приспів: В неділю рано, зелене вино саджене. - 2 р.

2. Там три святії воду святили, в неді,
3. Воду святили, хрест загубили, в неді,
4. А туди була давння стежка, в неді,
5. Туди вона йшла панна йа ґрешна, в неді,
6. А я хрест найшла, що мені буде, в нсді,
7. Будем за тебе Бога просити, в неді,
8. За твого пана, аж на Йордана, в неді,
9. За тебе саму аж на Йордана, в неді
10. Зроди Вам Боже, два вози жита, в неді,
11. Два вози жита, а третій вівса, в неді,
12. А третій вівса, по коляд і вся, в неді,

Translation

5. THERE OVER THE SPRING
(B)

Zina Lakusta and her family - Upper Stanivtsi

Sung by Marusia and Vasyl Savkevych Family
Sung at Christmas

1. There over the spring, over the hothouse, on Sunday,[114]
Refrain: Early on Sunday morning, green wine was planted. - 2 x

2. There were three saints blessing water, on Sunday,
3. While they were blessing the water, they lost that cross, on Sunday,
4. There was an old path that way, on Sunday,
5. A graceful maiden was going that way, on Sunday,
6. I found the cross, what shall I have? on Sunday,
7. We will ask God for you, on Sunday,
8. For you master, only on Epiphany, on Sunday,
9. For you alone only, on Epiphany, on Sunday,
10. God will grow for you two wagons of rye, on Sunday,
11. Two wagons of rye, and the third of oats, on Sunday,
12. The third wagon oats, because the whole carol is finished, on Sunday,

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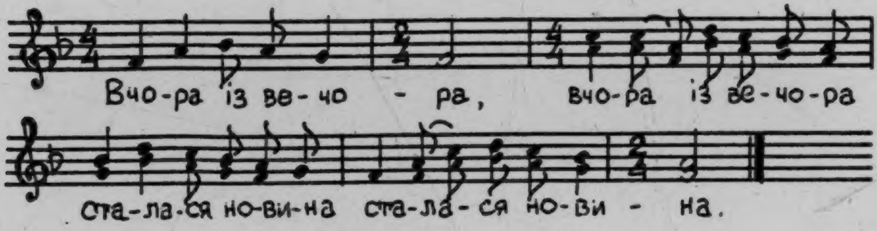
[112] Колядували 15 ого січня, 1997 р.
[113] На мелодію 5 (А)
[114] Same melody as 5 (A). Was caroled on January 15th, 1997.

6. ВЧОРА ІЗ ВЕЧОРА

(А)
Сім'я Лакустів – с. В. Станівці
співають на Різдво
Співалили гості в цьоці Василини Савкевич


Вчо-ра із ве-чо - ра, вчо-ра із ве-чо-ра
Ста-ла-ся но-ви-на ста-ла-ся но-ви - на.

1. Вчора із вечора[115] – 2 р.
Сталася новина, – 2 р.
Що Пречиста Діва, – 2 р.
Народила Сина. – 2 р.

2. Родився создався, – 2 р.
На Бога придався. – 2 р.
Та й на Божі руки. – 2 р.
На жидівські муки. – 2 р.

3. Жиди його спіймали, – 2 р.
На хрест розіп'яли. – 2 р.
Терновий віночок – 2 р.
На голову клали. – 2 р.

4. На третій день Воскрес – 2 р.
Вознісся на небо. – 2 р.
І ще мем видати – 2 р.
Як прийде карати. – 2 р.

5. Праведних направо – 2 р.
За Христову славу. – 2 р.
А грішних наліво – 2 р.
За Христове тіло. – 2 р.

6. За цим Божим словом, – 2 р.
Святкуйте із Богом. – 2 р.

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[115] Колядували 8 ого січня, 1997 р. Слова написав з касети Дмитро Цуркан, сусід Цьоці Василини Савкевич, 28 ого жовтня, 1998 р.

Translation

6. YESTERDAY IN THE EVENING

(A)

Sung at Vasylyna Savkeyyches and her guests on January 8th, 1997.
Sung at Christmas

1. Yesterday in the evening[116] - 2 x
There was news - 2 x
That the Immaculate Virgin - 2 x
Gave birth to a Son. - 2 x

2. He was created and born - 2 x
And became God. - 2 x
For God's handiwork - 2 x
And for torture by the Jews. - 2 x

3. The Jews caught Him - 2 x
And crucified Him on the cross. - 2 x
A wreath of thorns - 2 x
They put on His head. - 2 x

4. He arose on the third day - 2 x
And went to heaven. - 2 x
And we will still see Him - 2 x
When He will come to punish - 2 x

5. The righteous will go to the right - 2 x
For the glory of Christ, - 2 x
The sinners will go to the left - 2 x
For the body of Christ. - 2 x

6. After this word of God, celebrate
with God - 2 x

6. ВЧОРА ІЗ ВЕЧОРА

(Б)

Співали Славко й Галя Осипчук і їхні гості – с. В. Станівці.

1. Вчора із вечора[117] – 2 р.
Сталася новина, – 2 р.
Що Пречиста Діва, – 2 р.
Породила Сина. – 2 р.

---

[116] The words were written by Dmytro Tsurkan on October 28th, 1998. Verkhni Stanivtsi.

[117] На мелодію 6 (А). Колядували 15 ого січня, 1997 р.

2. Родився создався – 2 р.
На Бога придався – 2 р.
Та й на Божі руки, – 2 р.
На єврейські муки. – 2 р.

3. Євреї його спіймали – 2 р.
На хрест розіп'яли. – 2 р.
А з хреста здоймили, – 2 р.
У гріб положили. – 2 р.

4. Та й на цьому слові – 2 р.
Святкуйте здорові. – 2 р.
Не самі з собою, – 2 р.
Але із жоною.[118] – 2 р.

Translation

6. YESTERDAY IN THE EVENING
(B)

Zina Lakusta and her family - Upper Stanivtsi
Sung by Slavko and Halia Osypchuk and guests
Sung at Christmas

1. Yesterday in the evening[119] - 2 x
There was news, - 2 x
That the Immaculate Virgin - 2 x
Gave birth to a Son. - 2 x

2. He was created and born - 2 x
And became God. - 2 x
For God's handiwork, - 2 x
And for torture by the Jews. - 2 x

3. The Jews caught Him - 2 x
And crucified Him on the cross - 2 x
And let Him down from the cross - 2 x
And laid Him in the grave - 2 x

4. And on this word - 2 x
Celebrate in health, - 2 x
Not alone yourself - 2 x
But with your wife. - 2 x

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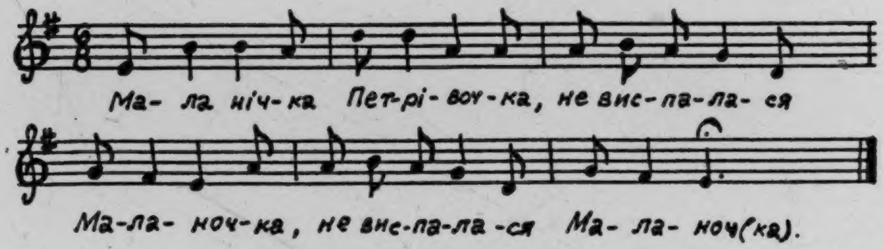
[118] Колядували 15 ого січня, 1997 р.

[119] Same melody as 6 (A), was caroled on January 15th, 1997.

7. МАЛА НІЧКА – ПЕТРІВОЧКА


Ма- ла ніч-ка Пет-рі-воч-ка, не вис-па-ла- ся
Ма-ла- ноч-ка, не вис-па-ла-ся Ма- ла- ноч(ка).

Сім'я Лакустів – с. В. Станівці
співають на Маланку і на Василя

1. Мала нічка – Петрівочка[120]
Не виспалася Маланочка. – 2 р.
Ковдри[121] ткала, шовки пряла,
Та й до татка відсилала. – 2 р.
Прийдіть тату та й забрати
Бо й не можу ради дати. – 2 р.
Не мої ковдри, не мої шовки,
Не моя дочка Маланочка. – 2 р.

2. Мала нічка – Петрівочка
Не виспалася Маланочка. – 2 р.
Ковдри ткала, шовки пряла,
Та й до мамки відсилала – 2 р.
Прийдіть мамко та й забрати
Бо й не можу ради дати. – 2 р.
Не мої ковдри, не мої шовки,
Не моя дочка Маланочка. – 2 р.

3. Мала нічка – Петрівочка
Не виспалася Маланочка. – 2 р.
Ковдри ткала, шовки пряла,
Та й до брата відсилала. – 2 р.
Прийдіть брате та й забрати
Бо й не можу ради дати. – 2 р.
Не мої ковдри, не мої шовки,
Не моя сестра Маланочка. – 2 р.

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[120] Ноти розшифрував Кузьма Смаль з міста Кіцмань в січні, 2002 р.

[121] С. І. Стельщук і П. К. Медведик. Упорадники. *Народна пісня Тернопільщини.* (Київ,: Музична Україна), 1989. Ст.83. Ковдри – кендри – кендирове прядиво. (Кендир – трав'яниста рослина, з якої виробляють волокно).

4. Мала нічка - Петрівочка
Не виспалася Маланочка. - 2 р.
Ковдри ткала, шовки пряла,
Та й до сестри відсилала. - 2 р.
Прийдіть сестро та й забрати,
Бо й не можу ради дати. - 2 р.
Не мої ковдри, не мої шовки,
Не моя сестра Маланочка. - 2 р.

5. Мала нічка - Петрівочка
Не виспалася Маланочка. - 2 р.
Ковдри ткала, шовки пряла,
Та й до милого відсилала. - 2 р.
Прийдіть милий та й забрати
Бо й не можу ради дати. - 2 р.
Вже мої ковдри, вже мої шовки,
Вже моя мила Маланочка. - 2 р.

Translation

7. THE NIGHTS ARE SHORT DURING PETRIVKA

Zina Lakusta and her family - Upper Stanivtsi
Sung at Malanka, in the evening of January 13th and on January 14th

1. The nights are short during Petrivka
And Malanochka[122] did not have enough sleep. - 2 x
She was weaving quilts[123] and spinning silk,
And sending them off to her father. - 2 x
"Come, Father and take me away,
Because I do not know what to do." - 2 x
"These are not my quilts, these are not my silks. - 2 x
Nor is Malanochka my daughter. - 2 x

2. The nights are short during Petrivka
Malanochka did not have enough sleep. - 2 x
She was weaving quilts and spinning silk,
And sending them off to her mother. - 2 x
"Come, Mother and take me away,
Because I do not know what to do." - 2 x
"These are not my quilts, these are not my silks. - 2 x
Nor is Malanochka my daughter. - 2 x

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[122] Sometimes Malanichka is sung

[123] S. I., Stel'mashchuk, and P. K. Medvedyk, Comps. *Pisni Ternopil'shchyny.* (Kyiv: Muzychna Ukraina, 1989). P. 83.The proper word should be *kendyr* - Indian hemp from which fibers are made.

3. The nights are short during Petrivka
Malanochka did not have enough sleep. - 2 x
She was weaving quilts and spinning silk,
And sending them off to her brother. - 2 x
"Come, brother and take me away,
Because I do not know what to do." - 2 x
"These are not my quilts, these are not my silks. - 2 x
Nor is Malanochka my sister. - 2 x

4. The nights are short during Petrivka
Malanochka did not have enough sleep. - 2 x
She was weaving quilts and spinning silk,
And sending them off to her sister. - 2 x
"Come, sister and take me away,
Because I do not know what to do." - 2 x
"These are not my quilts, these are not my silks. - 2 x
Nor is Malanochka my sister. - 2 x

5. The nights are short during Petrivka
Malanochka did not have enough sleep. - 2 x
She was weaving quilts and spinning silk,
And sending them off to her beloved. - 2 x
"Come, beloved and take me away,
Because I do not know what to do." - 2 x
"These are my quilts, these are my silks. - 2 x
O my beloved Malanochka! - 2 x

Василина Іванчак і її група жінок
Село - Верхні Станівці, Кіцманський район
55 км. від Чернівців

1 - 7 Назви колядок і щедрівок

Назва колядки	Число колядки	Сторінка тексту
Нова радість стала (А)	1.	268.
Нова радість стала (Б)	1.	269.
Во Вифлеємі	2.	272.
Бог Предвічний	3.	274.
Предвічний	4.	276.
Ходить Господь по раю	5.	279.
В лісі в лісіє камінь лупають	6.	282.
Йордан воду розливає (А)	7.	283.
Ой у місті, в Єрусалимочку (Б)	7.	285.
Ой спиш, чи чуєш?	8.	287.

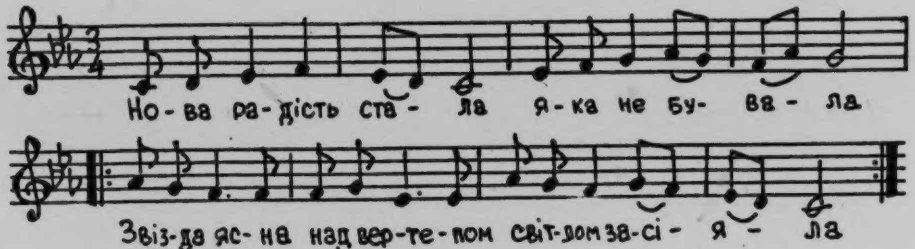
Vasylyna Ivanchak and her group of women
Village of Verkhni Stanivtsi, Kitsman' region
55 km. north-west of Chernivtsi

1 - 8 Names of *koliadky* and *shchedrivky*

Name of the Carol	Carol number	Page number
New joy has arrived (A)	1.	268.
New joy has arrived (B)	1.	271.
In Bethlehem	2.	273.
God Eternal	3.	275.
The Eternal One	4.	277.
The Lord is walking in Paradise	5.	280.
O, in the forest the rock is crushed	6.	282.
The Jordan River overflows its banks (A)	7.	284.
O, in the city of Jerusalem (B)	7.	286.
O, are you sleeping, do you hear?	8.	288.

1. НОВА РАДІСТЬ СТАЛА

(А)


Но-ва ра-дість ста- ла я-ка не бу- ва - ла
Звіз-да яс-на над вер-те-пом світ-лом за-сі - я - ла

Василина Іванчак і її група жінок – с. В. Станівці співають на Різдво

1. Нова радість стала
Яка не бувала.
Звізда ясна над вертепом,
Світлом засіяла. – 2 р.

2. Нарід звеселився,
Що Христос родився.
Як чоловік пеленами
Убого повився. – 2 р.

3. Пастушки з ягнятком
Перед тим дитятком
Навколінця припадають,
Царя Бога прославляють. – 2 р.

4. Боже Ти наш Царю,
Небесний Владарю,
Даруй літа щасливії.
Цему, цему господарю. – 2 р.

5. Цему господарю і його ґаздині.
Щоби вони дочекали нарік, нарік цеї днини. – 2 р.

6. Щоби дочекали, щоби не вмирали,
Щоби вони нас усіх, нарік, нарік споминали – 2 р.

Translation

1. NEW JOY HAS ARRIVED

(A)

Vasylyna Ivanchak and her group of women
Village of Upper Stanivtsi. Carol is sung on Christmas

1. New joy has arrived
As there never was before.
Over the manger, the bright star gave its light. - 2 x

2. The people became happy,
That Christ was born,
As a man he was wrapped in humble swaddling clothes.- 2 x

3. The shepherds with a lamb,
Knelt on their knees before that infant,
To honour one King and God. - 2 x

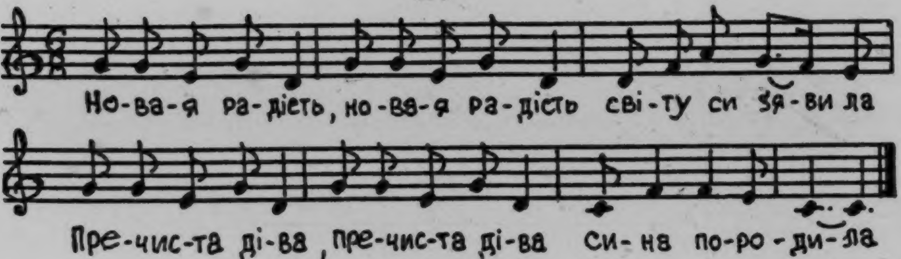
4. God, you are our King, the ruler of Heaven,
Grant successful years to this man of the house.

5. For this master of the house and his wife,
So that they would wait and celebrate, in a year like today. - 2 x

6. So that they would look forward to this day and celebrate,
So that they would not die,
So that they would remember all of us next year. - 2 x

1. НОВА РАДІСТЬ СТАЛА

(Б)


Но-ва-я ра-дість, но-ва-я ра-дість сві-ту си з'я-ви ла
Пре-чис-та ді-ва, пре-чис-та ді-ва си-на по-ро-ди-ла

Василина Іванчак і її група жінок – с. В. Станівці
співають на Різдво

1. Новая радість, – 2 р.
Світу си з'явила,
Пречиста Діва, – 2 р.
Сина породила.

2. В Вифлиеємі, – 2 р.
У місті дуже рано
Витати Пана, – 2 р.
Пастирям сказано.

3. Звізда й услугу, -2 р.
Тую ісповняла
Царів перських, - 2 р.
К Йому проводжала.

4. Принесли Йому - 2 р.
Ливан, смирну, злото,
Взяли заплату - 2 р.
Небесную за то.

5. Ірод злосливий - 2 р.
З того й засмутився,
Що Цар Предвічний - 2 р.
На світ народився.

6. Казав жовнірам - 2 р.
Повсюди шукати,
Впень[124] отрочати - 2 р.
Дволітні стинати.

7. А Йосиф старий - 2 р.
Марію піймає
І до Єгипту - 2 р.
З Христом утікає.

8. Ми нині о Нім - 2 р.
Гойно[125] веселімся,
Рождеству Його- 2 р.
Низько поклонімся.

9. Щоб Він нам зволив, - 2 р.
Щасливий вік дати,
А по смерті з Ним - 2 р.
В небі царствувати.

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[124] Вирубати впень - to exterminate by putting to the sword.
[125] Славно, втішно - glorious, with joy, gladness.

Translation

1. NEW JOY HAS ARRIVED
(B)

Vasylyna Ivanchak and her group of women.
Village of Upper Stanivtsi. Carol is sung on Christmas.

1. A new joy, - 2 x
Has appeared in the world,
The Immaculate Virgin - 2 x
Has given birth to the Son.

2. In Bethlehem, - 2 x
In the city very early,
The shepherds were told to praise the Master.

3. A star did a favour, - 2 x
And showed the way to Him,
To the Persian kings, to Him.

4. They brought Him - 2 x
Frankincense, myrrh and gold,
And were given a Heavenly
Reward for this.

5. The evil Herod - 2 x
Became sad from this all,
That the eternal King - 2 x
Was born in the world.

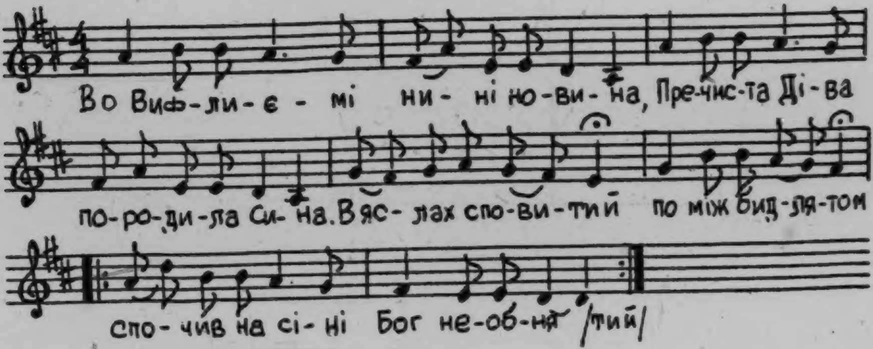
6. He told the soldiers - 2 x
To search everywhere,
And exterminate male children
At the age of two years by putting the sword to them. - 2 x

7. The elderly Joseph - 2 x
Took Mary
And together with Christ
Fled to Egypt. - 2 x

8. Let us take pleasure today- 2 x
And make merry,
With reverence to His birth. - 2 x
And let us bow down.

9. So that He would grant us - 2 x
Happy years,
And after death
To reign with Him in heaven. - 2 x

2. ВО ВИФЛЕЄМІ


Во Виф-ли-є - мі ни- ні но-ви-на, Пре-чис-та Ді-ва
по-ро-ди-ла Си-на. В яс- лах спо-ви-тий по між бид-ля-том
спо-чив на сі- ні Бог не-об-ня-тий

Василина Іванчак і її група жінок – с. В. Станівці співають на Різдво

1. Во Вифлеємі нині новина
Пречиста Діва породила сина.
В яслах сповитий поміж бидляти
Спочив на сіні Бог необнятий. – 2 р.

2. Вже херувими славу співають,
Ангельські хори Спаса вітають,
Пастир убогий несе, що може,
Щоби обдарити Дитятко Боже. – 2 р.

3. А ясна зоря світу голосить!
Месія радість, щастя приносить!
До Вифлеєма спішіть всі нині,
Бога вітайте в бідній яскині! – 2 р.

4. За світлом зорі десь аж зі сходу
Йдуть три владики княжого роду.
Золото дари, кадило, миро
Враз чистим серцем несуть в офіру. – 2 р.

5. Марія Мати Сина леліє,
Старенький Йосип пелени гріє.
А Цар всесвіту в зимні і болю
Благословить нас на кращу долю. – 2 р.

6. Ісусе милий, ми не багаті,
Золота дарів не можем дати.
Но дар цінніший несем від мира,
Се віра серця і любов щира. - 2 р.

7. Глянь добрим оком о Божий Сину,
На нашу землю, на нашу родину,
Зійшли їй з неба дар превеликий,
Тебе ославити на вічні віки. - 2 р.

Translation

2 IN BETHLEHEM

Vasylyna Ivanchak and her group of women
Village of Upper Stanivtsi. Carol is sung on Christmas

1. There is news this day in Bethlehem:
The Immaculate Virgin gave birth to a Son!
Swaddled and in a manger among the calves
The Lord was resting on the hay, alone. - 2 x

2. And the cherubs are singing glory!
Angelic choirs greet the Master!
The poor shepherd brings whatever he can
In order to present a gift to the child of God! - 2 x

3. And a bright star announces to the world:
The Messiah brings joy and happiness!
Let everyone hurry today to Bethlehem
To greet the Lord in a poor stable! - 2 x

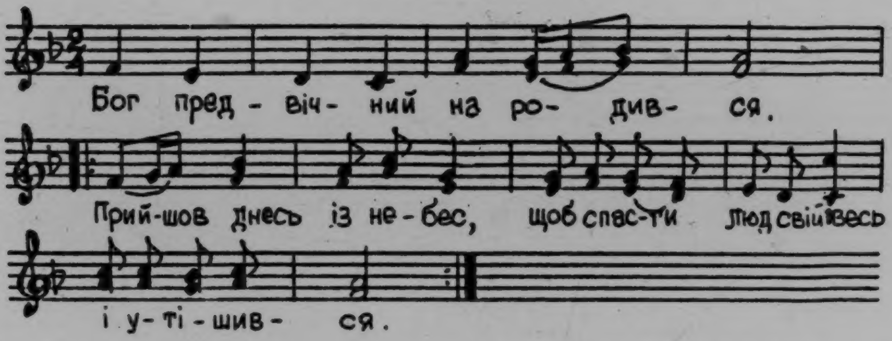
4. Three Lords of royal birth
Follow the light of the star from the east,
Bringing immediately with humble hearts gifts
Of gold, frankincense and myrrh. - 2 x

5. Mother Mary is cuddling her Son,
Old Joseph is warming up the swaddling,
And the King of the world, in cold and in pain
Is blessing us for a better fate. - 2 x

6. Dear Jesus, we are not rich,
Golden gifts we cannot give to you
But a gift more precious than myrrh we bring
Faith in our hearts and sincere love. - 2 x

7. Look on us kindly, Son of God,
On our land, on our family,
Sent from heaven the greatest gift
So that we may glorify you forever and ever. - 2 x.

3. БОГ ПРЕДВІЧНИЙ


Бог пред - віч - ний на ро- див- ся.
Прий-шов днесь із не - бес, щоб спас-ти люд свій весь
і у - ті - шив - ся.

Василина Іванчак і її група жінок – с. Верхні Станівці співають на Різдво

1. Бог Предвічний народився!
Прийшов днесь із небес,
Щоб спасти люд свій ввесь, і утішився.– 2 р.

2. В Вифлеємі народився,
Месія, Христос наш, і Спас наш для всіх нас,
Нам народився. –2 р.

3. Обвістив це Ангел Божий,
На полі пастирям, на сході звіздарям і земним царям. – 2 р.

4. Діва Сина як родила,
Звізда ста, де Христа, невіста Пречиста положила. – 2 р.

5. Три царі несуть дари,
До Вифлеєма міста, де Діва Пречиста, Сина й повила. – 2 р.

6. Звізда їм ся об'явила,
В дорозі – о Бозі, при волі, при ослі, їм возвістила. – 2 р.

7. Три царі, куда йдете?
Ми йдемо в Вифлеєм, де Спаса познаєм і повернемся. – 2 р.

8. Іншим путем повернули,
Злобного лукавця, Ірода поганця, зовсім минули. – 2 р.

9. **Йосифові ангел мовить,**
„З маленьков Дитинов і Матір'ю невиннов,
най ся хоронить." – 2 р.

10. **Слава Богу заспіваймо,**
Честь Сину Божому і Панові нашому, поклін віддаймо. – 2 р.

Translation

3. GOD ETERNAL

Vasylyna Ivanchak and her group of women
Village of Upper Stanivtsi. Carol is sung on Christmas

1. God eternal is born!
He came this day from the heavens
To save all mankind, and He rejoiced! - 2 x

2. He was born in Bethlehem.
The Messiah, our Christ, our Saviour, for us all. - 2 x

3. The angel of God brought news about this
To the shepherds on the field, then to the stargazers in the east
And then to the earthly Kings. - 2 x

4. When the Immaculate Virgin gave birth to the Son,
A star stood where the Immaculate Virgin placed Christ - 2 x

5. Three Kings are bearing gifts,
To Bethlehem town, where the Immaculate Virgin bore the Son. - 2 x

6. A star appeared to them,
On the road by the oxen, by the donkey
It brought them news about God. - 2 x,

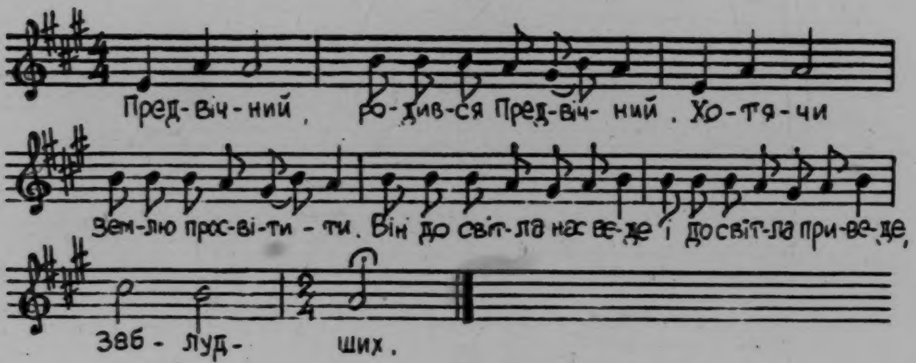
7. You three Kings, whither go you?
We are going to Bethlehem to recognize the Saviour
And then we shall return. - 2 x

8. They returned a different route,
And bypassed the evil cunning villain Herod. - 2 x

9. The angel spoke to Joseph:
He should safeguard the little Child and the innocent Mother. - 2 x

10. Let us sing glory to God!
Let us honour the Son of God; our Lord, let us bow down to Him! - 2 x

4. ПРЕДВІЧНИЙ


Пред-віч-ний, ро-див-ся Пред-віч-ний. Хо-тя-чи
зем-лю прос-ві-ти-ти. Він до світ-ла нас ве-де і до світ-ла при-ве-де,
заб-луд-ших.

Василина Іванчак і її група жінок – с. В. Станівці
співають на Різдво

1. Предвічний, родився Предвічний,
Хотячи землю просвітити.
Він нас від тьми відведе
І до світла приведе, заблудших.

2. Нове літо зачинає,
Новий Цар на престіл ступає
Убого ся народив
Багатого засмутив Ірода.

3. Як Діва народила Сина
Поганська віра уступила.
Пізнай Бога хранителя,
Веселися, дружино, Христова.

4. Привикай Діво, повивати,
Не покинь, старче, пильнувати
Творителя своєго.
Знають Царя нашого бидляти.

5. Небеса луна освітила
Як Діва Сина породила,
Цілую ніч освітити
Волю Єго повнити мусіла.

6. А звізда побудила царів,
Спішити к вертепу із дарами,
Витали Го пастирі,
Потім прийшли три царі
К Царя всіх.

7. Злобного Ірода минули
Іншою дорогою звернули
Радиються три царі
Що вернулись здорові з дороги.

8. А Ірод з того засмутився
Що Христос Господь народився.
Казав Його шукати
По всій землі питати для зради.

9. Ірода піддані смутяться
В Єгипті боввани крушаться.
Ангел в сні віщує
Що ся Ірод готує на Христа.

10. Візьми же Йосифе дитину
І матір в ранішну годину.
Доки вороги не згинуть
І кінець свій не знайдуть. Будь же там.

11. Іроду не уподібнімся
Вірні Христу поклонімся,
Щоб від гріхів заховав
Своє царство дарував
Навіки.

Translation

4. THE ETERNAL ONE

Vasylyna Ivanchak and her group of women
Village of Upper Stanivtsi. Carol is sung on Christmas

1. Eternal God, the eternal God was born,
He wants to enlighten the world.
He will lead us from darkness,
And lead those that are lost to the light.

2. A new year is beginning,
A new King is accessing the throne,
He was born in poverty,
He saddened the rich Herod.

3. When the Immaculate Virgin gave birth to a Son,
Paganism retreated.
Recognize God as the Guardian
Rejoice all you followers of Christ.

4. Get used to swaddle, [Him] O, Virgin,
Do not cease to look after the old man
Your creator;
Even the cattle recognize our King.

5. A bright moon lightened up the heavens
When the Immaculate Virgin gave birth to the Son,
For the whole night it shone,
To fulfill His will.

6. And the star woke up the Kings,
To hurry them with gifts to the manger,
The shepherds greeted Him first,
And then the three Kings came to visit the King of all people.

7. They passed by the evil Herod,
And chose another roadway,
The three Kings are pleased
That they returned in good health from their trip.

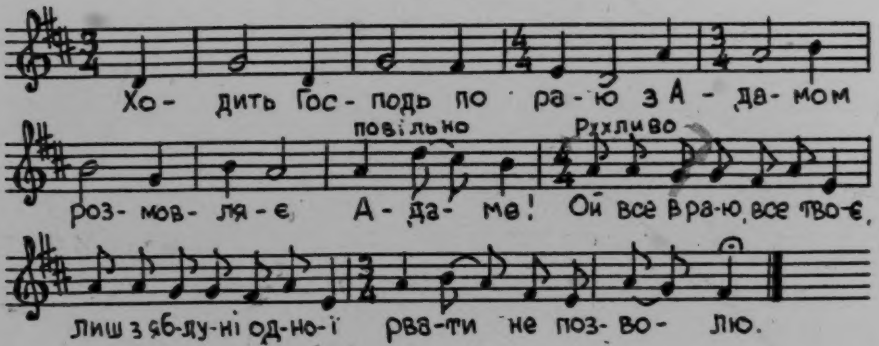
8. From all this Herod became very sad,
That Christ the Lord was born,
He ordered a search for Him,
All over the world, and asked for a betrayal.

9. Herod's supporters are all confused,
Idols are broken in Egypt,
The angel tells in a dream
The plans that Herod is making for Christ.

10. Joseph, take the young child,
And His mother at the earliest hour,
Remain there until the enemies are dead,
And do not know their end.

11. Let us not be like Herod,
Faithful, bow down before Christ,
So that He would save us from our sins,
And give His Kingdom forever.

5. ХОДИТЬ ГОСПОДЬ ПО РАЮ


Хо- дить Гос- подь по ра- ю з А- да- мом
повільно
Рухливо
роз- мов- ля- є А- да- ме! Ой все в ра-ю, все тво-є,
лиш з яб-лу-ні од-но-ї рва-ти не поз- во- лю.

Василина Іванчак й її група жінок – с. В. Станівці співають на Різдво

1. Ходить Господь по раю
З Адамом розмовляє, „Адаме!
Ой все в раю все твоє,
Лиш з яблуні одної
Рвати не позволю."

2. Гадина в корчі чує
Та й Адама пробує, „Адаме!
Коли в раю все твоє,
Чом з яблуні одної
Рвати не пробуєш?

3. Много яблунь в раю є
Їж, Господь не боронить
Все ваше – лиш з одної зборонив.
На свій вічний Божий гнів
І раю утрату."

4. „Ой не бійся, Адаме,
Нічо ти ся не стане
Навіки!
Урви яблука того
Будеш старший від Бога
І пан всего світу."

5. Каже Єва до мужа,
„Чом боїшся мій друже, Адаме!
А ти вперед примір дай,
Ти над Богом будеш пан
На віки щасливий!"

6. Адам яблуко вкусив
І весь рай ся зворушив, Адаме!
Іде Господь до раю
„Ой де ж я ся сховаю
Поганий та голий?”

7. Ввійшов Господь в райський сад
На яблуні гадь, „Адаме,
Де сховався, небоже,
Зділав єси негоже
Проклону ти даний!”

8. На се ангел із мечем
Взяв Адама за плече. „Та й гей жи!”
І витрутив на сей світ,
„Проклятий будь і твій рід,
Аж прийде син Божий.”

9. А Син ся той народив
І весь світ освобозив.
Від муки.
І від муки, і від зла,
Єму честь вся і хвала,
На вічні і віки!

Translation

5. THE LORD IS WALKING IN PARADISE

Vasylyna Ivanchak and her group of women
Village of Upper Stanivtsi. Carol is sung on Christmas

1. The Lord is walking in paradise
And talking with Adam: "Adam,
Everything in paradise is yours,
But I am not allowing you -
To pick from the only one apple tree."

2. A snake in the bushes heard this,
And tries to tempt Adam: "Adam!
If everything is yours in paradise,
Why do you not try to tear an apple
From one apple tree?"

3. "There are many apple trees in paradise,
Eat them, the Lord doesn't forbid you,
Everything is yours.

Only from one apple tree He has forbidden you.
Because of His eternal Divine anger and the loss of paradise."

4. "Do not be afraid Adam
Nothing will happen to you,
Forever,
Tear that apple,
You will be greater than God
And Lord over the entire world."

5. Eva says to her husband:
"Why are you afraid, my companion, Adam?
You must be the first to set an example.
You will be a Lord over God and successful forever!"

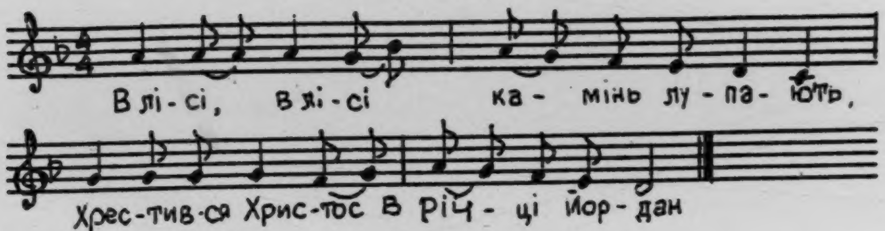
6. Adam bit into the apple,
And all of paradise was shaken up. Adam!
The Lord is walking through the garden.
"Oh, where can I hide myself,
So terrible and naked?"

7. The Lord entered into the garden of Paradise,
There was a snake on the apple tree! "Adam,
Where did you hide, you poor thing?
You have done a terrible thing and
For this you are cursed."

8. An angel with a sword
Took Adam by his shoulders and said, "Go away!"
And pushed him out into the world.
"You are cursed and all your family
Until the Son of God comes."

9. And the Son was born,
And He saved the whole world from suffering,
From hell and evil.
Honour and glory to Him, forever and ever!

6. В ЛІСІ, В ЛІСІ КАМІНЬ ЛУПАЮТЬ


В лі-сі, в лі-сі ка- мінь лу-па- ють,
Хрес-тив-ся Хрис-тос в річ- ці Йор-дан

Василина Іванчак і її група жінок – с. В. Станівці
співають на Йордан

1. В лісі, в лісі камінь лупають,
Приспів: Хрестився Христос в річці Йордан.

2. Камінь лупають, церкву мурують,
3. Церкву мурують, з трьома дверями,
4. З трьома дверями, з трьома вікнами,
5. З трьома вікнами, з трьома верхами,
6. З трьома верхами, з трьома хрестами,
7. В перших та й дверях сам Господь ходить,
8. В других та й дверях Ісус Христос ходить,
9. В третіх та й дверях Матір Божа ходить,
10. В першім віконці вже сходить сонце,
11. В другім віконці вже вполудні сонце,
12. В третім віконці вже на захід сонце,
13. В першім вершечку дзвоники дзвонять,
14. В другім вершечку свічки палають,
15. В третім вершечку Служба ся править,
16. Служба ся править за господаря,
17. За господаря і його ґаздиню.

Translation

6. OH, IN THE FOREST THE ROCK IS CRUSHED

Vasylyna Ivanchak and her group of women
Village of Upper Stanivtsi. Carol is sung on the Feast of Epiphany

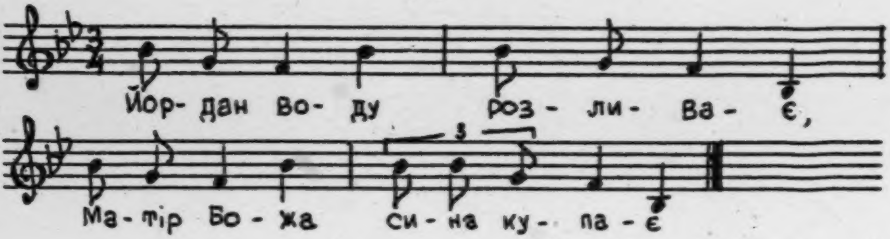
1. Oh, in the forest, in the forest, the rock is crushed,
Refrain: Christ was baptized in the Jordan River.

2. The rock is crushed, the church is built,
3. A church of stone brick was constructed with three doors,
4. With three doors, with three windows,
5. With three doors, with three domes,

6. With three domes, with three crosses,
7. The Lord Himself walks around the first door,
8. Jesus Christ walks at the second door,
9. The Mother of God goes through the third door,
10. Through the first window the sun is already rising,
11. The sun is at midday in the second window,
12. The sun is already setting in the third window,
13. The bells are ringing in the first dome,
14. Candles are burning in the second dome,
15. Divine liturgy is being offered in the third dome,
16. Divine liturgy is being offered for the master of the house,
17. For the master of the house and his wife,

7. ОЙ, НА ВОДІ, НА ЙОРДАНІ

(A)


Йор- дан во- ду роз - ли- ва - є,
Ма-тір Бо - жа си - на ку- па - є
3

Василина Іванчак і її група жінок – с. В. Станівці
співають на Йордан

1. Ой, на воді, на Йордані[126]
Йордан воду розливає,
Матір Божа Сина купає.
Ой купає, вповиває
Ой, на чинчики поглядає,
„Ой чинчики- ангельчики,
Найменуйте мого Сина.”
Охрестили, наймнували.

2. Дали ім'я св. Павло
Матір Божа не злюбила
Не злюбила, не схвалила
До престолу не ступила
Та й вся земля засмутила.

3. Ой на воді, на Йордані
Йордан воду розливає.
Матір Божа Сина купає.

---

[126] На жаль, не включане першого ряду в нотах, „Ой, на воді, на Йордані.”

Ой купає, вповиває
На чинчики поглядає,
«Ой чинчики – ангельчики
Найменуйте мого Сина.»
Охрестили, наймнували.

4. Дали ім'я св. Петро
Матір Божа не злюбила
Не злюбила, не схвалила
До престолу не ступила
Та й вся земля засмутила.

5. Ой на воді, на Йордані
Йордан воду розливає
Матір Божа Сина купає.
Ой купає, вповиває
На чинчики поглядає,
„Ой чинчики – ангельчики
Найменуйте мого Сина."
Охрестили наймнували.

6. Дали ім'я Ісус Христос.
Матір Божа вже злюбила.
Вже злюбила, вже схвалила
До престолу приступила
Та й вся земля звеселилась.

Translation

7. IN THE WATER, IN THE JORDN RIVER

(A)

Vasylyna Ivanchak and her group of women
Village of Upper Stanivtsi. Carol is sung on the Feast of Epiphany

1. O, in the water, in the Jordan [River][127]
The Jordan overflows its banks,
The Mother of God is bathing her Son.
She is bathing her Son and wrapping Him in swaddling clothes,
And looking at the angels.
"Oh, little angels, give my Son a name."
They baptized him and named Him.

2. They gave Him the name of Saint Paul.
The Mother of God did not like it.
She did not like it, she did not approve of it.
She did not step up to the altar,

---

[127] Unfortunately, the first line of the verse is omitted from the notes.

And the whole world was saddened.

3. O, in the water, in the Jordan [River]
The Jordan overflows its banks,
The Mother of God is bathing her Son.
She is bathing her Son and wrapping Him in swaddling clothes,
And looking at the angels.
"Oh, little angels, give my Son a name."
They baptized him and named Him.

4. They gave Him the name of Saint Peter.
The Mother of God did not like it.
She did not like it, she did not approve of it.
She did not step up to the altar,
And the whole world was saddened.

5. O, in the water, in the Jordan [River]
The Jordan overflows its banks,
The Mother of God is bathing her son.
She is bathing her Son and wrapping Him in swaddling clothes,
And looking at the angels.
"Oh, little angels, give my Son a name."
They baptized him and named Him.

6. They gave Him the name of Jesus Christ.
The Mother of God liked it.
She liked it; she approved of it.
She stepped up to the altar, and the whole world was gladdened.

7. ОЙ У МІСТІ, В ЄРУСАЛИМОЧКУ
(Б)

Василина Іванчак і її група жінок – с. В. Станівці
співають на Йордан

1. Ой у місті в Єрусалимочку[128]
Хрестили Христа на Йорданочку – 2 р.
Як зійшли всі святії, всі владики
Стали думати й гадати
Яке Йому ім'я дати. – 2 р.

2. Дали ім'я св. Павло.
Матір Божа не злюбила
Не злюбила, не схвалила
До престолу не ступила. – 2 р.
Та й віночок не вклонила,

---

[128] На мелодію 7 (А).

Та й вся земля засмутила.

3. Ой у місті в Єрусалимочку
Хрестили Христа на Йорданочку – 2 р.
Як зійшли всі святії, всі владики
Стали думати й гадати.
Яке Йому ім'я дати. – 2 р.

4. Дали ім'я св. Петро.
Матір Божа не злюбила
Не злюбила, не схвалила,
До престолу не ступила
Та й віночок не вклонила,
Та й вся земля засмутила.

5. Ой у місті в Єрусалимочку
Хрестили Христа на Йорданочку – 2 р.
Як зійшли всі святії, всі владики.
Стали думати й гадати,
Яке Йому ім'я дати. – 2 р.

6. Дали ім'я Ісус Христос.
Матір Божа вже злюбила.
До престолу приступила
Та й віночок поклонила,
І вся земля звеселилась.

Translation

7. O, IN THE CITY OF JERUSALEM
(B)

Vasylyna Ivanchak and her group of women
Village of Upper Stanivtsi. Carol is sung on the Feast of Epiphany

1. O, in the city of Jerusalem,[129]
Christ was baptized in the Jordan river. - 2 x
When all the saints and bishops gathered together
They began to think and ponder
What name to give Him. - 2 x

2. They named him Saint Paul,
The Mother of God did not like it, she did not approve of it.
She did not step up to the altar. - 2 x
She did not lower the wreath, and the whole world was saddened. - 2 x

---

[129] Same melody as 7 (A).

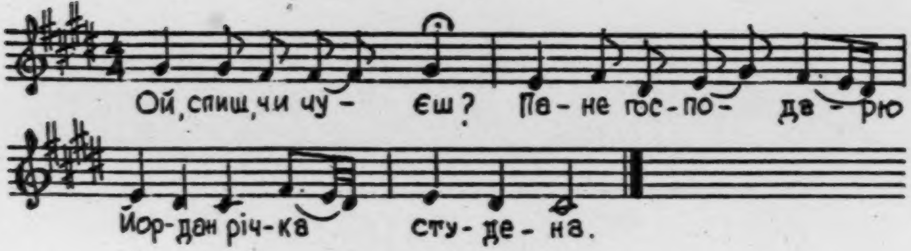
3. O, in the city of Jerusalem,
Christ was baptized in the Jordan river. - 2 x
When all the saints and bishops gathered together
They began to think and ponder
What name to give Him. - 2 x

4. They named him Saint Peter,
The Mother of God did not like it, she did not approve of it.
She did not step up to the altar - 2 x
She did not lower the wreath, and the whole world was saddened. - 2 x

5. O, in the city of Jerusalem,
Christ was baptized in the Jordan river. - 2 x
When all the saints and bishops gathered together
They began to think and ponder
What name to give Him. - 2 x

6. They named him Jesus Christ,
The Mother of God liked this name; she approved of it.
She stepped up to the altar. - 2 x
And lowered the wreath, and the whole world rejoiced. - 2 x

8. ОЙ СПИШ, ЧИ ЧУЄШ?


Ой, спиш, чи чу - єш? Па - не гос - по - да - рю
Йор - дан річ - ка сту - де - на.

**Василина Іванчак і її група жінок - с. В. Станівці
співають на Йордан**

1. Ой чи спиш, чи чуєш? Пане господарю
Приспів: Йордан річка студена.

2. На твоєму подвір'ю трава зелена,
3. А на ту травицю, упала росиця,
4. А з тої росиці потекла водиця,
5. А з тої водиці сталася кирниця,
6. А в тій кирниці Пречиста Діва.
7. Пречиста Діво, дес Христа діла?"
8. „ Його сховала у шовкові трави,"
9. Трави скосили, Христа не знайшли,
10. „Пречиста Діво, дес Христа діла?"
11. „ Я Його сховала у темнім лісі,"

12. Ліси зрубали, Христа не знайшли
13. „ Пречиста Діво, дес Христа діла?"
14. „ Я Його сховала за високі скали"
15. Скали злупали, Христа не знайшли,
16. „ Пречиста Діво, дес Христа діла?
17. „ Я його сховала в глибоке море,
18. Море спускали, Христа шукали,
19. Море зіграло, жидів забрало,
20. За цим Божим словом бувайте здорові,

Translation

8. O, ARE YOU SLEEPING, DO YOU HEAR?

Vasylyna Ivanchak and her group of women
Village of Upper Stanivtsi. Carol is sung on the Feast of Epiphany

1. O, are you sleeping, do you hear, master of the house?
Refrain: The Jordan River is cold.

2. The grass is green in your yard.
3. Some dew fell on that grass.
4. Water flowed from the dew.
5. There became a spring from that water.
6. And in that spring there is the Immaculate Virgin.
7. "Immaculate Virgin, where did you hide Christ?"
8. "I hid him in the silken grasses."
9. They cut down the grasses and did not find Christ.
10. "Immaculate Virgin, where did you hide Christ?"
11. "I hid Him in the dark forest."
12. They cut down the forest and did not find Christ.
13. "Immaculate Virgin, where did you hide Christ?"
14. "I hid Him behind the high cliffs."
15. They demolished the cliffs and did not find Christ.
16. "Immaculate Virgin, where did you hide Christ?"
17. I hid Him in the deep sea.
18. They drained the seas and did not find Christ.
19. The seas became turbulent and took away the Jews.
20. With these words of God, may you remain healthy.

Магдалина Гулей і її група жінок
Село - Шишківці, Кіцманський район, Чернівецька область
25 км від Лашківки

1 - 9 Назви колядок і щедрівок

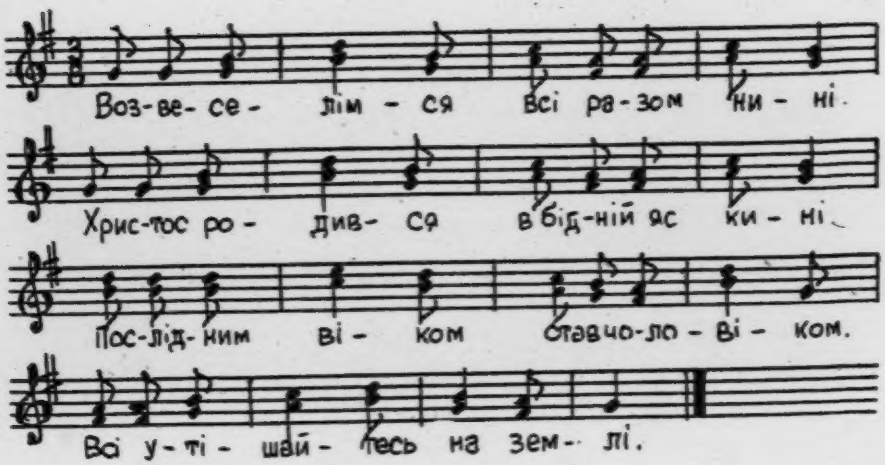
Назва колядки	Число колядки	Сторінка тексту
Возвеселімся всі разом нині	1.	290.
По цілім світі	2.	292.
Новая радость	3.	294.
На Різдво Христове	4.	297.
З Рождеством Христовим	5.	298.
У цего газди сад назад хати	6.	300.
В яслах лежить	7.	302.
Ой вчора та й звечора (Маланка) (А)	8.	304.
Наша Маланка (Б)	8.	306.
Ой Іване - Іваночку (В)	8.	307.
Ой чинчику Васильчику	9.	310.
Попід діброву, попід зелену	10.	312.

Mahdalyna Hulei and her roup of seven women
Village of Shyshkivtsi, Kitsman' region. 45 km. north west of Chernivtsi
25 km. north west of Lashkivka

1 - 10 Names of *koliadky* and *shchedrivky*

Name of carol	Carol number	Page number
Today let us all rejoice together	1.	291.
All over the world	2.	293.
New joy has come to the world	3.	295.
On the birth of Christ	4.	298.
On Christ's birthday	5.	299.
There is an orchard behind this master's house	6.	301.
He is lying in the manger	7.	303.
O. yesterday in the evening (A)	8.	305.
Our Malanka (B)	8.	307.
Oh, Ivan, dear Ivan (C)	8.	308.
O, you little bachelor's button	9.	311.
Under the grove, the green one	10.	313.

1. ВОЗВЕСЕЛІМСЯ ВСІ РАЗОМ НИНІ


Воз-ве-се- лім - ся всі ра-зом ни - ні.
Хрис-тос ро - див- ся в бід-ній яс ки - ні.
Пос-лід-ним ві - ком став чо-ло - ві - ком.
Всі у-ті - шай- тесь на зем- лі.

Магдалина Гулей і її група жінок - с. Шишківці
співала Марія Фалібога

1. Возвеселімся всі разом нині,[130]
Христос родився в бідній яскині.
Послідним віком став чоловіком,
Всі утішайтесь на землі!

2. Всі утішайтесь на землі гойно,
Хвалу віддаймо Йому достойно,
Пожаданому, з неба даному,
Котрий ввесь світ відкупив.

3. Котрий ізбавив весь світ від ада,
Нам через Него вічна відрада.
І ми співаймо і вихваляймо
Єго навіки славімо.

4. Щоби нам дав тут довго прожити
У в Єго царство всім доступити,
За тоє Єму Пану нашому
Пісню співаймо всі разом.

5. Пісню співаймо звучно і мило
І торжествуймо всі разом щиро,
Слава во вишних, а мир для наших
Весело світу голосім.

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[130] Колядка від батька Василя і вуйка Марії Фалібоги. Вона записала слова в липні, 1999 р.

6. Голосім світу Господа явно
О которім вже пророки давно
Пророкували, проповідали,
Що ся народить Цар віків.

7. Що ся народить Цар віків слави
Зітре на землі всі грішні глави,
А перські царі принесли дари,
Віддали Богові поклін.

Translation

1. LET US ALL REJOICE TOGETHER TODAY

Mahdalyna Hulei and her group of women. Sung by Maria Faliboha
Village of Shyshkivtsi. Carol is sung on Christmas

1. Let us all rejoice together today,[131]
Christ was born in a poor manager,
In recent times, He became man
Let everybody rejoice on earth!

2. Let all of us rejoice lavishly on earth,
Praise Him with honour,
He was expected and he was presented from Heaven
The one who save the whole world.

3. Who delivered the whole world from hell,
And through Him all of us reconciled,
Let us sing and praise
And l et us glorify Him eternally.

4. So that He let us live here a long time,
And enter all into His Kingdom.
And for that, to our Lord,
Let us sing a song all together.

5. Let us sing loudly and pleasantly,
Let us rejoice sincerely all together.
Glory in the heavens and peace for our own.
Let us proclaim joyfully to the world.

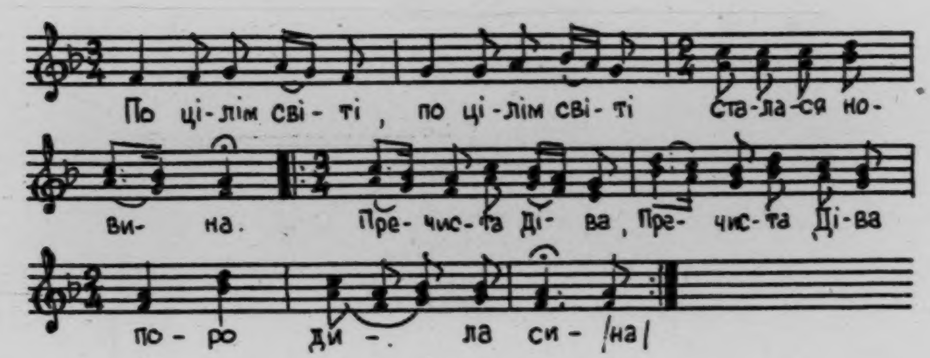
---

[131] Carol came from Maria Faliboha's uncle and father. Maria Faliboha wrote the words, July, 1999.

6. Let us proclaim to the world openly,
About Him, whom the prophets already
Prophesized and predicted,
That a King of all ages will be born.

7. That there will be born a famous eternal King,
Who will crush away all the heads of sinners on earth,
Three Persian Kings brought gifts,
And worshipped God.

2. ПО ЦІЛІМ СВІТІ


По ці-лім сві-ті, по ці-лім сві-ті ста-ла-ся но-
ви- на.
Пре-чис-та Ді-ва, Пре-чис-та Ді-ва
по-ро ди-. ла си- на

Магдалина Гулей і її група жінок – с. Шишківці
співають на Різдво

1. По цілім світі – 2 р.
Сталася новина:
Пречиста Діва – 2 р.
Породила сина.

2. Як Його зродила – 2 р.
В пелени вповила
В зелене сіно – 2 р.
В яслах положила.

3. Як ся жидова – 2 р.
Цему довідала,
За Йсусом Христом,
За Матер Божов
Йа в погоню гнала.

4. Як Матер Божа – 2 р.
Цему довідала,
Аж до Єгипту – 2 р.
З Христом утікала.

5. Тікала ж Вона – 2 р.
Через чисте поле.
Йа там господар – 2 р.
На пшеничку оре.

6. Помагай Біг, ґаздо, – 2 р.
Сіяти, орати!
Нині виореш,
Нині засієш,
Завтра будеш жати.

7. Нині виореш,
Нині засієш,
Завтра будеш жати,
Лиш бись не сказав, -2 р.
Що йшла Божа Мати.

8. Як ся жидова - 2 р.
Цему довідала,
За Йсусом Христом,
За Матер Божов
Йа в погоню гнала.

9. Гнала ж вона гнала
Аж у чисте поле.
Йа ж там господар
На пшеничку оре.

10. - Помагай Біг, газдо,
Пшениченьку жати!
Чи не йшла суда - 2 р.
З Христом Божа Мати?

11. Ой йшла, йшла
Буйний вітер віяв
Як я цесую, - 2 р.
Пшениченьку сіяв.

12. Стала жидова - 2 р.
Як в поли билина
Чудо ся стало - 2 р.
Від Божого Сина.

Translation

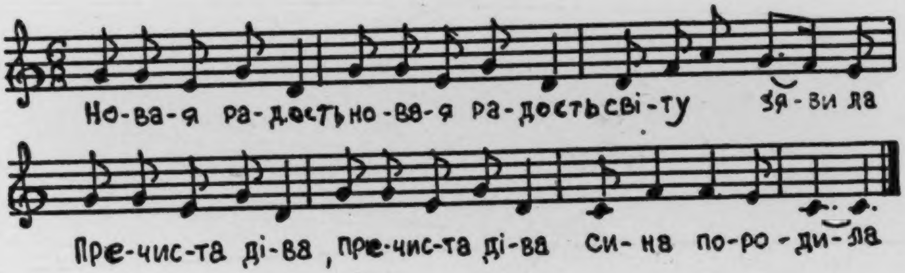
2. ALL OVER THE WORLD

Mahdalyna Hulei and her group of women
Sung by Maria Faliboha
Village of Shyshkivtsi. Carol is sung on Christmas

1. Today all over the world there is news that the
Immaculate Virgin has given birth to a Son.
2. When she gave birth to Him, she wrapped Him up in
swaddling clothes and laid Him on the green hay in the manger.
3. When the Jews heard about this, then they gave chase to
Jesus Christ and the Mother of God.
4. When the Mother of God heard about this,
she fled all the way to Egypt with Christ.
5. She fled through the clear field and there the
Master of the house was plowing for wheat.
6. May God help you, Master of the house, to sow, to plow.
Today you will plow, today you will sow, and tomorrow you will
harvest."
7. Today you'll finish plowing, today you will finish sowing;
tomorrow you will be harvesting,
Only do not say that the Mother of God passed by.
8. When the Jews heard about this, they chased after the
Mother of God and Jesus Christ.
9. They chased them and chased them over the clear field,
where the master of the house was plowing for wheat.

10. "God help you, Master, to harvest the wheat"
"Did not the Mother of God go this way with Christ?"
11. "Oh, she went, she went; a strong wind was blowing
when I was sowing this wheat.
12. The Jews stood in the field like blades of grain,
A miracle was performed by the Son of God.

3. НОВАЯ РАДОСТЬ


Но-ва-я ра-дость но-ва-я ра-дость сві-ту з'я-ви ла
Пре-чис-та ді-ва, пре-чис-та ді-ва си-на по-ро-ди-ла

Магдалина Гулей її і група жінок – с. Шишківці
співають на Різдво

1. Новая радость, – 2 р.
Світу ся з'явила,
Пречиста Діва, – 2 р.
Сина породила.

2. У Вифлеємі, – 2 р.
Місті дуже рано
Витати Пана, – 2 р.
Пастирям казано.

3. Звізда услугу, – 2 р.
Тую відправ'яла
Царів перських, – 2 р.
Д'Нему проводжала.

4. Принесли Єму – 2 р.
Ливан, смирну, злото,
Взяли заплату – 2 р.
Небесную за то.

5. А Йосиф старий – 2 р.
Колише Дитятко.
–Люляй же, люляй, – 2 р.
Мале Отрочатко.

2

6. Ірод злосливий – 2 р.
З того засмутився,
Що Цар Предвічний – 2 р.
На світ народився.

7. Казав жовнярам – 2 р
Повсюда шукати,
Впень отрочата – 2 р.
Дволітні стинати.

8. А Йосиф старий – 2 р.
Марію піймає,
Аж до Єгипту – 2 р.
З Христом утікає.

9. Нехай же Ірод – 2 р.
Марно погибає,
А Цар рожденний,
Наш Бог Предвічний
Весь мир потішає.

10. Ми нині о Нім – 2 р.
Гойно веселімся,
Рождеству Єго – 2 р.
Низько поклонімся.

11. Би нам ізволив – 2 р.
Щасливий вік дати,
А по смерти з Ним – 2 р.
В небі царствувати.

12. Ой над вертепом – 2 р.
Звізда ясна стала.
Навіки віків – 2 р.
Твоя, Христе, слава!

Translation

3. NEW JOY HAS COME TO THE WORLD

Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. Carol is sung on Christmas

1. New joy, - 2 x
Has come to the world
The Immaculate Virgin - 2 x
Has given birth to the Son.

2. In Bethlehem, - 2 x
In the town very early in the morning
The Shepherds were told to greet the Master.

3. A star performed this favour, - 2 x
She guided the Persian Kings to Him.

4. They brought Him - 2 x
Frankincense, myrrh, gold.
They received a reward from Heaven for this.

5. The elderly Joseph is rocking the baby,
Lullaby, lullaby, little baby.

6. Herod became angry
And became sad from all of this.
That an eternal King was born on this world.

7. He ordered the soldiers - 2 x
To search everywhere, to cut down every two year old child.

8. But elderly Joseph - 2 x
Picks up Mary and flees to Egypt with Christ.

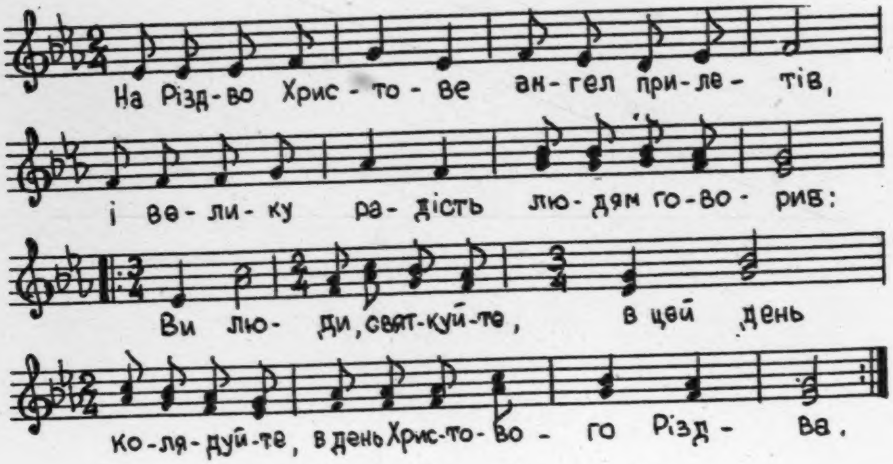
9. Let Herod die in vain, - 2 x
And the Newborn King, our eternal God, cheers up the whole world.

10. Let us rejoice lavishly about Him today - 2 x
Let us bow lowly to His birth,

11. So that He would grant us successful years,
And after death let us be with Him in His kingdom.

12. Oh, over the stable - 2 x
A bright star has appeared,
May your glory, O, Christ extend forever and ever!.

4. НА РІЗДВО ХРИСТОВЕ


На Різд-во Хрис-то-ве ан-гел при-ле-тів,
і ве-ли-ку ра-дість лю-дям го-во-рив:
Ви лю-ди, свят-куй-те, в цей день
Ко-ля-дуй-те, в день Хрис-то-во-го Різд-ва.

Магдалина Гулей і її група жінок – с. Шишківці
співають на Різдво в церкві

1. На Різдво Христове ангел пролітів
Линув він по небі, всім пісні співав.
Ви люди святкуйте в цей день торжествуйте,
Сьогодні свято Христового Різдва! – 2 р.

2. Я від Бога з вістю в кожен дім явивсь
Шо в вертепі біднім Христос народивсь.
Туди поспішайте, Христа прославляйте
І святую Матір Божую Його. – 2 р.

3. Пастушки в стаєньку першими зайшли
В яслах на соломці Господа знайшли.
Христу дари дали, Йому шану дали.
І святій Матусі Пречистій Його. – 2 р.

4. А Ірод бентежний про Христа узнав,
Щоб дитя убити військо споряджав.
Всіх малят побили, мечі потупили,
А Ісус в Єгипті себе врятував. – 2 р.

5. На Різдвяні Свята всі ся врадуймо
Старим і молодим заколядуймо.
Разом ся згуртуймо і заколядуймо
І віддаймо шану сьогодні Йому.[132] – 2 р

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[132] Співала і слова записала Марія Фалібога, 20 ого жовтня, 1998 р. с. Шишківці.

Translation

4. ON THE BIRTH OF CHRIST

Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. Carol is sung in church on Christmas.

1. On the birth of Christ an angel flew by,
As he flew across the sky he sang to all the people.
"All peoples rejoice! Feast on this day.
The feast of the birth of Christ!

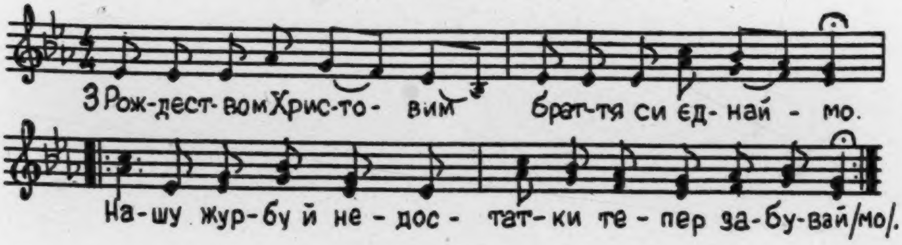
2. I have appeared to every house with news from God
That Christ was born in a lowly manger.
Hurry there and glorify Christ,
And His holy Mother of God.

3. The shepherds arrived at the stable before all the others.
In the manger they found the Lord on the straw.
They gave Christ gifts, and they paid their respect to Him
And His Holy Mother.

4. But agitated Herod learned about Christ,
He sent off his warriors to slay the children,
They dulled their swords in slaying all the young children.
But Christ saved Himself in Egypt.

5. On the feast of Christmas, let us rejoice,
We will carol for the old and the young,
Let us carol together
Let us respect Him today![133]

5. З РОЖДЕСТВОМ ХРИСТОВИМ


З Рож-дест-вом Хрис-то- вим брат-тя си єд-най - мо.
На-шу жур-бу й не - дос - тат-ки те - пер за-бу-вай/мо/.

Магдалина Гулей і її група жінок– с. Шишківці
співають на Різдво

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[133] Maria Faliboho wrote the words on October 20th, 1998 in the village of Shyshkivtsi.

1. З рождестом Христовим
Браття си єднаймо.
Нашу журбу й недостатки
Тепер забуваймо. – 2 р.

2. Бо тепер по цілім світі
Сталася новина.
Що Пречиста Діва Мати
Породила сина. – 2 р.

3. Не вродила ні в палацах
Ані в царськім домі
Породила в Вифлеємі
У стаєньці вбогій. – 2 р.

4. Тої ночі пастушки
В полі ночували.
Побачили ясну зорю
До стайні спішили. – 2 р.

5. Та як прийшли до стаєньки
На коліна впали.
Розпізнали, що вродився
Цар небесний слави. – 2 р.

6. Уродився Ісус Христос
Лиш би Йому жити.
Розлютився цар юдейський
Шукає Його вбити. – 2 р.

7. А Марія Божа Мати
Жаль її дитини.
Збирається в чужу землю
Далеко до днини. – 2 р.

8. А Марія – Божа Мати
В чужій землн була.
Як учула, що вмер Ірод,
Назад си вернула. – 2 р.

9. А ми християни
Цему веселімся,
Ісусови і Марії
Знизенька вклонімся.[134]

Translation

5. ON CHRIST'S BIRTHDAY

Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. Carol is sung on Christmas

1. On the birth of Christ,
Let us get together, brothers
And forget our troubles and lack. - 2 x

2. News has occurred all over the world
The Immaculate Virgin Mother has given birth to the Son. - 2 x

3. She did not give birth to Him in a royal home,
Nor in a King's home.
She bore Him in Bethlehem
In a lowly stable. - 2 x

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[134] Слова написала Марія Фалібога, 20 ого жовтня, 1998 р. с. Шишківці.

4. That night the shepherds were sleeping in the field.
They saw a bright star and quickly rushed to stable. - 2 x

5. They fell on their knees when they came to the stable.
They recognized that the glorious King from Heaven was born. - 2 x

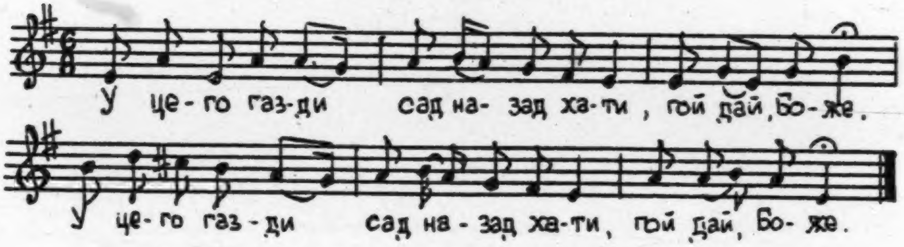
6. Jesus Christ was born, if only He could live,
The King of Judah got angry and is searching to kill Him. - 2 x

7. But Mary, the Mother of God felt pity for her child.
She is preparing to flee to a far-away strange land. - 2 x

8. And Mary, the Mother of God was in a foreign land,
She returned when she heard that Herod had died. - 2 x

9. And let us Christians rejoice about this,
And bow lowly before Jesus and Mary. - 2 x [135]

6. У ЦЕГО ҐАЗДИ САД НАЗАД ХАТИ


У це-го газ-ди сад на- зад ха-ти , гой дай, Бо-же.
У це-го газ-ди сад на-зад ха-ти, гой дай, Бо-же.

Магдалина Гулей і її група жінок – с. Шишківці
співають на Різдво

1. У цего ґазди, сад назад хати.
Приспів: Гой, дай Боже!

2. Йа в тім садочку, сам Господь ходи,
3. Сам Господь ходи, добре лагоди,
4. А за Ним ґазда шапочку носи.
5. Шапочку носи, Господа просив.
6. -Ой Господи наш, прийдіть Ви до нас.
7. Прийдіть Ви до нас на Святий Вечір.
8. На Святий Вечір, на вечерячку.
9. -Ой прийду, прийду, та й відвідаю.
10. Чи є так тепер, як давних давен?
11. Бо давних давен, не довіряли.
12. Не довіряли Святому Різдву.

---

[135] Maria Faliboho wrote the words from a cassette on October 20th, 1998 in the village of Shyshkivtsi.

13. Святому Різдву, Господу свому.
14. Весна настає, люди си сваря.
15. Видей[136] цим людям землі не стає.
16. Сусід сусіду межу копає.
17. Межу копає, води не дає.
18. А син до тата руки здоймає.
19. А брат до брата меч витягає.
20. А сестра сестрі чари готує.
21. Сходітьси люди, любітьси люди.
22. Не задовгий час, Суд Божий буде.
23. Суд Божий буде, розлука буде.[137]

Translation

6. THERE IS AN ORCHARD BEHIND THIS MASTER'S HOUSE

Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. Carol is sung on Christmas

1. There is an orchard behind this Master's house,[138]
Refrain: Grant it, O God!

2. And in this orchard, the Lord Himself is walking,
3. The Lord is walking and preparing Himself.
4. Behind Him, the master of the house is carrying a hat.
5. He is wearing his hat and was beseeching the Lord
6. Oh, our Lord, come visit us?
7. Come visit us on Christmas Eve.
8. For the Holy Supper, for the evening supper.
9. Oh, I will come and I will visit you.
10. Is it the same now as it was long time ago?
11. Because long ago, people did not believe.
12. They did not place faith in the Holy birth of Christ,
13. The Holy birth of Christ and their Lord.
14. Spring comes; the people begin to quarrel.
15. It appears that there is not enough land for these people.
16. The neighbour digs a boundary between them.
17. He digs a boundary and does not give him any water.
18. The son lifts his hand against his father.
19. And the brother lifts a sword against his brother.
20. And a sister is preparing witchcraft spells for her sister.

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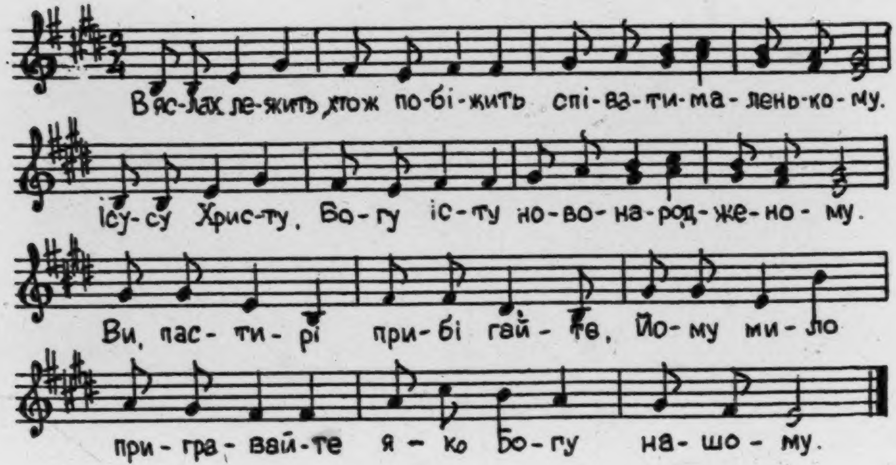
[136] Мабуть, певне, можливо - perhaps, most likely.

[137] Слова написала Марія Фалібога, 20 ого жовтня, 1998 р. с. Шишківці.

[138] This is an example of a newly created carol, possibly in the mid-twentieth century or perhaps a few decades before that.

21. Gather together people and love one another.
22. In a short while there will be God's judgment.
23. There will be God's judgment and there will be a separation.[139]

7. В ЯСЛАХ ЛЕЖИТЬ


В яс-лах ле-жить, хтож по-бі-жить спі-ва-ти-ма-лень-ко-му.
Ісу-су Хрис-ту, Бо-гу іс-ту но-во-на-род-же-но-му.
Ви, пас-ти-рі при-бі гай-те, Йо-му ми-ло
при-гра-вай-те я-ко Бо-гу на-шо-му.

Магдалина Гулей і жінки - с. Шишківці
співала Марія Фалібога - співають на Святий Вечір

1. В яслах лежить, хто ж побіжить,
Співати маленькому
Ісусу Христу, Богу істу,
Новонародженному?

2. Ви пастирі прибігайте,
Єму мило пригравайте,
Яко Богу нашому.

3. Старий Йосиф в руках носить
Ісуса маленького
-Люляй, люляй, приспівує,
Малому. новонародженному.

4. Віл і осел приклякають,
Паров свойов огрівають
Творителя своєго.

---

[139] Maria Faliboho wrote the words from a cassette on October 20th, 1998 in the village of Shyshkivtsi.

5. Ангели, Архангели,
В небі всі виграваютъ,
Про Ісуса рожденного,
Всім розповідають.

6. Над вертепом в Вифлеємі,
В Давидовім тихім домі,
Слава Богу взиваютъ![140] - 2 р.

Translation

7. HE IS LYING IN THE MANGER.

Mahdalyna Hulei and her group of women, village of Shyshkivtsi.
Carol is sung on Christmas Eve. Sung by Maria Faliboha

1. He is lying in the manger, who will run
To sing for the little one,
For Jesus Christ, the true God,
The newborn one?

2. You shepherds run up to Him,
And play pleasantly for Him,
As for our God.

3. Old Joseph is carrying
Little Jesus in his arms,
Rock-a-by, rock-a-by, he sings
To the little Newborn.

4. An ox and a donkey kneel,
And warm their Creator
With their breath.

5. Angels and Archangels
All play music in heaven,
And tell everyone
About the newborn Jesus.

6. Over the stable in Bethlehem,
In David's quiet home,
They invoke, "Glory to God." [141]

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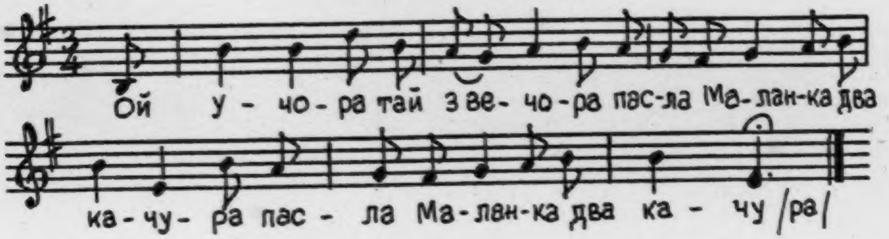
[140] Марія казала, що цю колядку прийняла від батька. Я, Фіалка Басараба записала слова з касети 31 грудня, 1998 р.

[141] Maria told me that she learned this carol from her father. I, Phyllis Basaraba wrote the words as I heard them on the cassette, December 31st, 1998.

8. ОЙ УЧОРА, ТА Й ЗВЕЧОРА

(А) Про Маланку


Ой у - чо-ра тай зве- чо-ра пас-ла Ма-лан-ка два
ка - чу- ра пас - ла Ма-лан-ка два ка - чу /ра/

**Магдалина Гулей і жінки – с. Шишківці
співають на Маланку**

1. Ой учора та й звечора
Пасла Маланка два качура.

2. Ой пасла, пасла, загубила,
А шукаючи, заблудила.

3. Заблудила у чисте поле,
А там Василько волами оре.

4. Ой сам оре і сам плужи,
За Маланочков барзо[142] тужи.

5. Не видно стежки, ані дорожки,
Пішов Василько до ворожки.

6. Ворожка йому правду сказала,
З ким Маланочка спати лягала.

7. Лягала вона сама з собою,
Поклала руку під головою.

8. Пішов Василько в корчмочку пити,
Лишив Маланку дітей глядіти.

9. Пішов Василько з корчмочки п'яний,
„Втвори, Маланко, я твій коханий!"

10. „ Тихо, Васильку, не збуди діти,
Сам втвори двері, ввійди до хати."

11. Наша Маланка файна газдиня,
Корову здоїть, дасть їсти свиням.

---

[142] дуже - very.

12. Вечерю зварить ще й стіл накриє,
Всіх нагодує, горшки помиє.

13. Ой господарю, ти прехороший,
Не жалуй дати Маланці грошей.

14. А нам за цюю та й маланочку,
Дай горівочки хоть коновочку.

15. Лізь на драбину, крій солонину,
А там ще вище є ковбасище.[143]

Translation

8. O, YESTERDAY IN THE EVENING

(A) A Malanka Song

Mahdalyna Hulei and her group of women. Village of Shyshkivtsi.
Carol is sung on Malanka and on St. Basil's Evening

1. O, yesterday in the evening,
Malanka was pasturing two drakes.

2. She was pasturing and pasturing them and lost them.
While she was looking for them she lost her way.

3. She lost her way in the clear field,
And there Basil was plowing with oxen.

4. Oh, he was plowing all alone,
And longing very much for Malanka.

5. He does not see the path, nor the road.
Basil went to see a fortune teller.

6. The fortune teller told him the truth
With whom Malanka went to sleep.

7. She laid down by herself
And placed her hand under her head.

8. Basil went to the tavern to drink.
He left Malanka alone to look after the children.

---

[143] Цю пісню перевезла до Альберти батьки Павла Жиківського. Пізніше, Магдалина чула ці слова в Едмонтоні і принесла пісню до Шишківців в 1991 р.

9. He came from the tavern drunk,
"Open the door, Malanka, I am your beloved."

10. "Be quiet Basil, do not wake up the children,
Open the door yourself and come into the house."

11. Our Malanka is a very good homemaker.
She milks the cows and feeds the pigs.

12. She prepares supper and sets the table.
She feeds everybody and then washes all the pots.

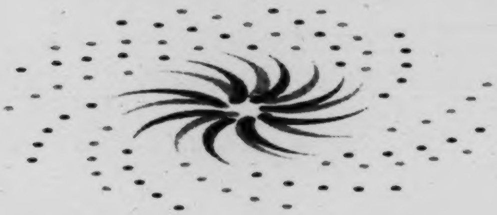
13. Oh, master, you are so kind,
Do not feel sorry to give Malanka some money.

14. Also for us for this Malanka carol,
Give us at least a bucket of whiskey.

15. Go up into the attic; cut us some pork fat,
And further up there is some sausage.[144]

8. НАША МАЛАНКА
(Б)

1. Наша Маланка по штири дошки,[145]
Пустіть Маланку до хати трошки.[146] - 2 р.



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[144] Mahdalyna says that when Paul Zhkivskyi's parents left the village for Alberta they took this song with them. When she was in Edmonton, Mahdalyna heard it and took the song back to the village of Shyshkivtsi in 1991.

[145] На мелодію 8 (А).

[146] О.І. Дей, *Коліадку та щедрівки*. (Київ: Наукова думка,1965). Ст.595, має ще 6 строфе:„Маланка буде миски мити, А дід буде юшку пити, Маланка буде хату мести, А дід буде сміття нести, Маланка буде припіч мастити, А дід буде глину місшити,"

8. OUR MALANKA

(B)

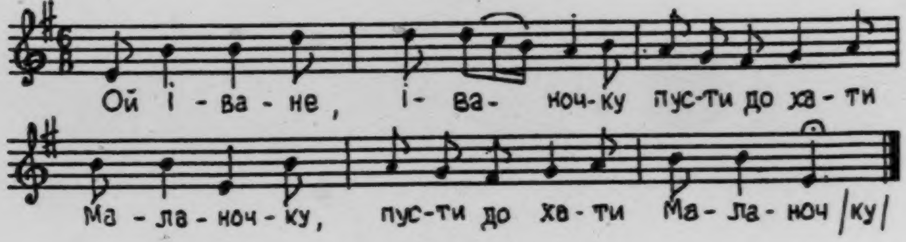
Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. Carol is sung on Malanka

Translation

1. Our Malanka is on four boards.[148]
Let our Malanka into the house.[149]

8. ОЙ ІВАНЕ – ІВАНОЧКУ

(B)


Ой і - ва - не, і- ва- ноч-ку пус-ти до ха-ти
Ма - ла - ноч - ку, пус-ти до ха - ти Ма- ла- ноч ку

Магдалина Гулей і її група жінок – с. Шишківці
співають на Маланку

1. Ой Іване – Іваночку
Пусти до хати Маланочку. – 2 р.

2. Та най собі погуляє,
Як та рибка по Дунаю. – 2 р.

3. Як та рибка з окунцями –
Наша Маланка з молодцями. – 2 р.

4. Наша Маланка в Дністрі була,
Дністрову воду вона пила. – 2 р.

5. Дністрову воду вона пила,
На камені ноги мила. – 2 р.

6. На камені ноги мила.
Тонкий фартух замочила. – 2 р.

---

[148] Also written by Mahdalyna Hulei. Same melody as 8 (A).

[149] O.I. Dei. *Koliadky ta shchedrivky,* (Kyiv: Naukova duma, 1965). P.595 Dei has published 6 more lines to this Malanka. "Malanka will wash the dishes. And the old man will drink some broth, Malanka will sweep the house, And the old man will carry the sweepings, Malanka will cover the clay oven, And the old man will mix the clay."

7. Повій, вітре, буйнесенький,
Висуши фартух тонесенький. – 2 р.

8. Повій, вітре, із болота,
Висуши фартух краще злота. – 2 р.

9. Повій, вітре, туди-сюди,
Висуши фартух, піду між люди. – 2 р.

10. Повій, вітре, дорогою,
За Маланочков-небогою. – 2 р.

11. Наша Маланка качура пасла,
Аж докім зоря ясна не згасла. – 2 р.

12. Закім його вона гнала,
Сім пар чобіт розтоптала. – 2 р.

13. Закім його напоїла,
Сім пар чобіт загноїла. – 2 р.

14. Наша Маланка не лінива,
Прийшла до хати, гор[150] підбілила. – 2 р.

15. Гор підбілила, хату замела,
Нічо в хаті не помастила. – 2 р.

16. А як помастить, то помиє,
Наша Маланка усе уміє! – 2 р.

17. За маланочку нам пива бочку,
Бочку – не бочку, хоть коновочку. – 2 р.

Translation

9. OH, IVAN, DEAR IVAN

(C)

Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. Carol is sung on Malanka

1. Oh, Ivan, dear Ivan,
Let Malanka into the house. - 2 x

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[150] Гор – гори – верхня частина печі - the upper part of clay oven.

2. Let her move about like the fish in the Danube. - 2 x

3. Just like a fish with the perches,
Our Malanka dances with the young lads. - 2 x

4. Our Malanka was in the Dnister River,
She drank the Dnister water. - 2 x

5. She drank the Dnister water.
And washed her feet on the stone. - 2 x

6. She washed her feet on the stone.
She got her fine apron wet. - 2 x

7. Blow, you wind from the marshes,
And dry the fine apron. - 2 x

8. Blow, oh wind, from the marches,
Dry the apron better than gold. - 2 x

9. Blow, oh wind, here and there,
Dry the apron, I will go among the people. - 2 x

10. Blow, oh wind along the road.
Behind our dear Malanka. - 2 x

11. Our Malanka was tending a drake,
Until the bright star disappeared. - 2 x

12. While she drove Him home,
She wore out seven pairs of boots. - 2 x

13. By the time she had watered Him,
She soiled another seven pairs with manure. - 2 x

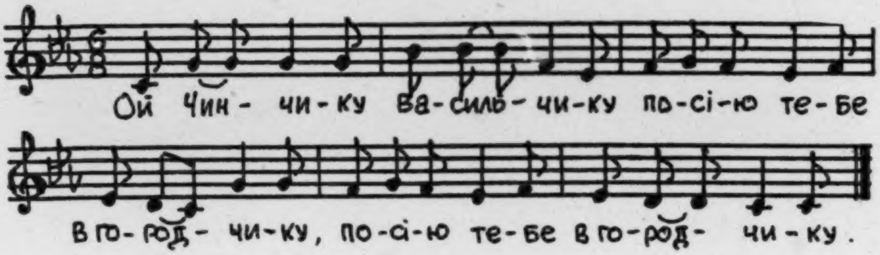
14. Out Malanka is not lazy,
She came into the house and whitewashed the garret. - 2 x

15. She whitewashed the garret, swept up the house,
And did not dirty anything in the house. - 2 x

16. But when she dirties anything, she cleans up.
Our Malanka can do anything. - 2 x

17. Give us a barrel of beer for Malanka,
If not a barrel, then just a bucket. - 2 x

9. ОЙ ЧИНЧИКУ ВАСИЛЬЧИКУ


Ой Чин- чи-ку Ва-силь-чи-ку по-сі-ю те-бе
в го-род- чи-ку, по-сі-ю те-бе в го-род- чи-ку.

Магдалина Гулей і її група жінок - с. Шишківці
співають на Маланку

1. Ой чинчику Васильчику
Посію тебе в городчику. – 2 р.

2. Будем тебе шанувати,
По тричі на день поливати. – 2 р.

3. По тричі на день поливати,
В неділю рано та й зривати. – 2 р.

4. В неділю рано та й зривати,
Дівкам, хлопцям дарувати. – 2 р.

5. Дівкам, хлопцям дарувати,
За русу косу затикати. – 2 р.

6. Ой чинчику Васильчику,
Не гони кури по хлівчику. – 2 р.

7. Бо мої кури дорогії,
Аж по чотири золотії. – 2 р.

8. Ой чинчику Васильчику,
Не сідай скраю на припічку. – 2 р.

9. Або ж мені горох збавиш,
Або ж собі жупан спалиш. – 2 р.

10. А сідай собі на лавочку,
Коло своєї Маланочки. – 2 р.

11. Ой господарю, заглянь в кишеню,
Та й вийми грошей нам повну жменю. – 2 р.

12. Та й вийми грошей нам повну жменю,
Нашій Маланці та й на вечерю. - 2 р.

13. Бись-те в здоров'ю нарік діждали,
Аби ми знову маланкували. - 2 р.

Translation

9. O, YOU LITTLE BACHELOR'S BUTTON

Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. Carol is sung on Malanka and on
January 14, Feast of St. Basil

1. O, you little bachelor's button,
We shall sow you in the garden. - 2 x

2. We shall care for you
And water you three times a day. - 2 x.

3. We shall water you three times a day,
Early Sunday morning we will pluck you out! - 2 x

4. Early Sunday morning we will pluck you out!
We will give some to the girls and. boys - 2 x

5. We will some to the girls and boys.
To fix into braids. - 2 x

6. Oh, you little (dear) Basil,
Do not chase the chickens into the chicken coop. - 2 x

7. Because my chickens are expensive,
And cost four ducats each. - 2 x

8. Oh, you little (dear) Basil,
Do not sit at the edge of the oven. - 2 x

9. Either you will spoil my peas
Or you will burn your coat. - 2 x

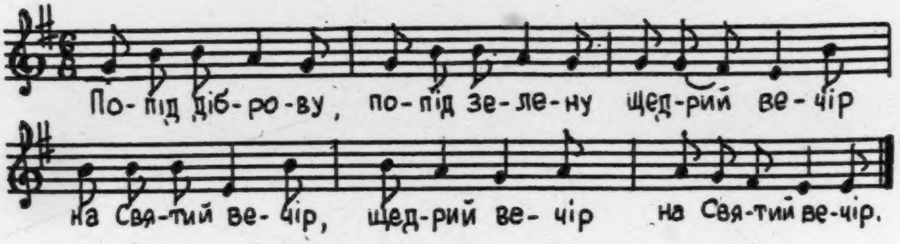
10. Sit down on the bench,
By your Malanka. - 2 x

11. Oh, master of the house, look into your pocket,
And give us a big handful of your money. - 2 x

12. And give us a big handful of your money.
For our Malanka's supper and our own. - 2 x

13. May you keep healthy until next year,
So that we would celebrate the eve of St. Basil's again. - 2 x

10. ПОПІД ДІБРОВУ, ПОПІД ЗЕЛЕНУ


По-під діб-ро-ву, по-під зе-ле-ну щед-рий ве-чір
на Свя-тий ве-чір, щед-рий ве-чір на Свя-тий ве-чір.

Магдалина Гулей і її група жінок - с. Шишківці
Співають на Щедрий Вечір

1. Попід діброву, попід зелену, - 2 р.
Приспів: Щедрий вечір, на Святий Вечір.

2. Йа ж там Вера ягнятка пасла,

3. Ягнятка пасла, три трубці несла,

4. Першая трубка - бай роговая,

5. Другая трубка - бай мідяная,

6. Третая трубка - бай золотая.

7. Та як заграє бай в роговую,

8. Підуть голоси попід колоси,

9. Та як заграє бай в мідяную,

10. Підуть голоси під темні ліси,

11. Та як заграє бай в золотую,

12. Підуть голоси попід небеса.

Translation

10. UNDER THE GROVE. UNDER THE GREEN ONE

Mahdalyna Hulei and her group of women
Village of Shyshkivtsi. Carol is sung on Epiphany

1. Under the grove, under the green one,
Refrain: Bountiful evening, on this Holy evening. - 2 x

2. There Vera was pasturing lambs.

3. She pastured the lambs and carried three horns.

4. The first horn is an animal horn.

5. The second horn is made out of copper.

6. The third horn is made out of gold.

7. When she blows the animal horn.

8. The sound goes towards the ears of grain.

9. When she blows the horn made out of copper.

10. The sound goes towards the dark forests.

11. When she blows the horn of gold.

12. The sound goes towards heaven.

Йорданський концерт - село Шишківці, 20 січня, 1994 р.
Кіцманський район, Чернівецька область
45 км на північний захід від Чернівців

1 - 11 Назви колядок і щедрівок

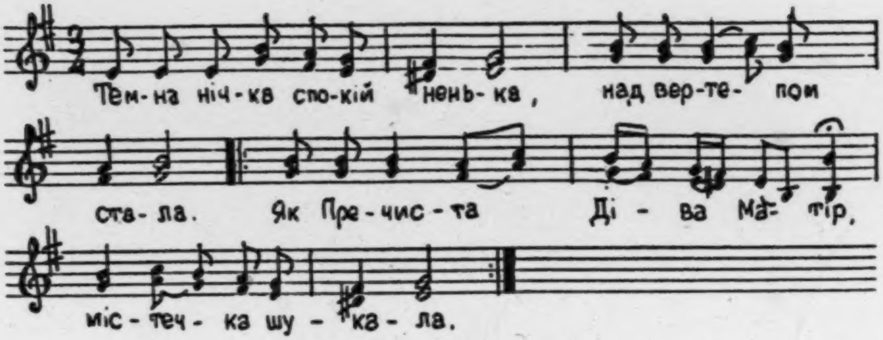
Назва колядки	Число колядки	Сторінку тексту
Темна нічлка, спокійненька	1.	316.
Зажурулися гори, долини	2.	318.
Пане господарю, чи ти є дома?	3.	321.
Йордан воду розливає, Матір Божа Сина купає (А) (ім'я дають)	4.	322.
Ой в містечку в Вифлеємі (Б) (ім'я дають)	4.	324.
Чи чуєш, пане господарю (А) (шукають Його)	5.	326.
Ой на річні на Йордані святили воду три ангели (Б) (шукають Його)	5.	327.
На заді хати стоять дві межі (В) (шукають Його)	5.	329.
Ой там на річці, там на Йордані	6.	331.
Ой на річці, на Йордані, Маруся сад садила	7.	332.

Shyshkivtsi Iordan Concert, January 20, 1994
Village of Shyshkivtsi, Kitsmans' region
45 km. northwest of Chernivtsi

1 - 12 Names of *koliadky* and *shchedrivky*

Name of carol	Carol number	Page Number
A dark, quiet night	1.	317.
The mountains and the valleys became worried	2.	319.
Master of the house, are you at home?	3.	321.
The Jordan River overflows its banks The Mother of God is bathing her son (A)	4.	323.
Oh, in the city of Bethlehem (B)	4.	325.
Do you hear, Master of the house? (A) (Searching for the newborn baby)	5.	326.
O, at the Jordan River three angels are blessing water (B) (Searching for the newborn baby)	5.	338.
There are two landmarks behind the house (C) (Searching for the newborn baby)	5.	330.
O, there on the river, on the Jordan River	6.	331.
O, at the Jordan River there Marusia was planting an orchard	7.	333.

1. ТЕМНА НІЧКА СПОКІЙНЕНЬКА


Тем-на ніч-кв спо-кій нень-ка, над вер-те- пом
ста-ла. Як Пре-чис-та Ді - ва Ма- тір,
міс-теч- ка шу - ка- ла.

Концерт у Шишківцях. Співала група жінок з Юженця
співають на Різдво

1. Темна нічка спокійненька над вертепом стала,
Як Пречиста Діва Матір містечка шукала. – 2 р.

2. Зажурився старий Йосиф, що йому робити,
Де Пречисту Діву Матір на ніч приймити. – 2 р.

3. Всі двері і ворота люди зачиняють,
А Пречисту Діву Матір на ніч не приймають. – 2 р.

4. Нема кому пожаліти, болі відобрати,
Старий Йосиф став в стаєньці містечка шукати. – 2 р.

5. У куточку повно сіна, ясельця стояли,
Три овечки, один волик на бочках лежали. – 2 р.

6. Тої ночки над стаєньков зірка засіяла,
Як Пречиста Діва Мати Сина вповивала. – 2 р.

7. Вповивала, цілувала, д'груді пригортала,
М'яким сіном постеляла, полотенцем вкрила. – 2 р.

8. Старий Йосиф із дороги дуже утомився,
Біля ясел на соломі спати положився. – 2 р.

9. Ангел йому в сні каже, „Йосиф пробудися,
Бери дитя і Марію, звідси удалися. – 2 р.

10. Тікай звідси на чужину межи чужі люди,
Там Христові на чужині легше жити буде." – 2 р.

11. Ще сьогодні на чужині Христос ся скитає,
Бо для Нього в християнів ще місця не має. – 2 р.

12. А хто цей вечір із народу хоче Христа знати,
Тоді най прийде із Ним і буде разом вечеряти. - 2 р.

Translation

1. A DARK QUIET NIGHT

1. A dark, quiet night stood over the stable.
When the Immaculate Virgin Mary was looking for a night's lodging. - 2 x

2. Old Joseph became worried as to what he should do,
Where to put the Immaculate Virgin Mary for the night. - 2 x

3. The people locked up all the doors and gates,
They do not accept the Immaculate Virgin Mary for the night. - 2 x

4. There is no one to turn to pity, to take away the pain,
Old Joseph began to look for a place in the stable. - 2 x

5. In the corner was a manger full of hay,
Three sheep, one ox were lying on their side. - 2 x

6. That night a star shone over the stable,
When the Pure Virgin Mary was swaddling up her baby. - 2 x

7. She wrapped Him up, kissed Him and cuddled Him to her bosom,
She laid out some soft hay and covered Him with a cloth. - 2 x

8. Old Joseph was very tried from the trip.
He lay down to sleep on the straw besides the manager. - 2 x

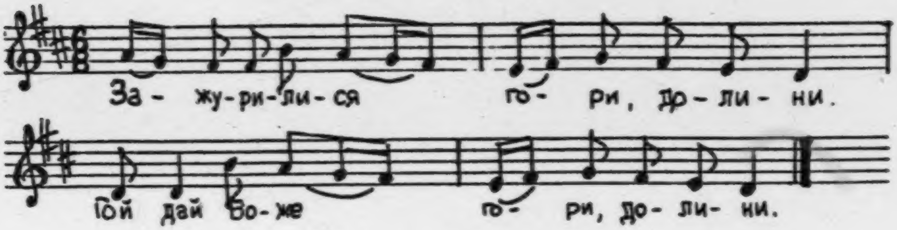
9. An angel spoke to him in a dream, "Joseph, wake up,
Take the baby and Mary, move away from here." - 2 x

10. "Run away from here to a foreign country among strangers.
There, it will be better for Christ to live in a strange country. - 2 x

11. Still today, Christ is wandering around in a foreign country,
Because the Christians do not have a place for Him. - 2 x

12. Who this evening among the people wants to know Christ,
Let them come with Him and have supper together. - 2 x

2. ЗАЖУРУЛИСЯ ГОРИ, ДОЛИНИ


За- жу-ри-ли-ся го- ри, до-ли- ни.
Гой дай Бо-же го- ри, до- ли- ни.

Концерт у Шншківцях. Співали старші люди з міста Кіцманя
співають на Різдво

1. Зажурилися гори, долини,
Гой дай Боже, гори, долини.

2. Що не зродило жито-пшеницю.
Гой дай Боже, жито-пшеницю.

3. Але зродило зелене вино,
Гой дай Боже, зелене вино.

4. Зелене вино вгору ся вило,
Гой дай Боже, вгору ся вило.

5. Вгору ся вило, голубо цвило,
Гой дай Боже, голубо цвило.

6. Голубо цвило, рясно зродило.
Гой дай Боже, рясно зродило.

7. А під тим вином панна йа ґрешна,
Гой дай Боже, панна йа ґрешна.

8. Панна йа ґрешна, на мнє Світлана
Гой дай Боже, на мнє Світлана.

9. Шиттєчко шила, голку заткнула,
Гой дай Боже, голку заткнула.

10. Голку заткнула, твердо заснула.
Гой дай Боже, твердо заснула.

11. Прилетіли д'ній три райські пташки
Гой дай Боже, три райські пташки.

12. Три райські пташки, три гайдамашки,
Гой дай Боже, три гайдамашки.

13. Крильцями збили, ґрешну збудили.
Гой дай Боже, ґрешну збудили.

14. Ой, гиля-гиля, три райські пташки,
Гой дай Боже, не пийте вина.

15. Бо мені вина багато треба,
Гой дай Боже, багато треба.

16. Маю сестричку на відданячко,
Гой дай Боже, на відданячко.

17. Маю братичка на оженячку,
Гой дай Боже, на оженячку.

18. Сама молода, зарученая,
Гой дай Боже, зарученая.

19. Зарученая, аж до Галича,
Гой дай Боже, аж до Галича.

20. Аж до Галича, за царевича,
Гой дай Боже, за царевича.

Translation

2. THE MOUNTAINS AND THE VALLEYS BECAME WORRIED

Sung an older group of people from the town of Kitsman'
Is sung during the Christmas holidays

1. The mountains and the valleys became worried,
Oh, grant it God, the mountains and the valleys.

2. Because the rye and the wheat did not grow well,
Oh, grant it God, rye and wheat.

3. But green wine grew well,
Oh, grant it God, green wine.

4. The green wine grew upwards,
Oh, grant it God, it grew upwards.

5. It grew upwards, and bloomed blue blossoms,
Oh, grant it God, bloomed blue blossoms.

6. It bloomed with blue flowers and produced abundantly,
Oh, grant it God, produced abundantly.

7. Close by is a graceful maiden,
Oh, grant it God, a graceful maiden.

8. A graceful maiden, by the name of Svitlana,
Oh, grant it God, by the name of Svitlana.

9. She was embroidering and stuck the needle in,
Oh, grant it God, stuck the needle in

10. She stuck the needle in and soundly fell asleep,
Oh, grant it God, she soundly fell asleep.

11. Three birds from Paradise flew down to her,
Oh, grant it God, three birds from Paradise.

12. Three birds from Paradise, three haydamaky
Oh, grant it God, three haydamky.

13. They flapped with their wings and woke up the maiden,
Oh, grant it God, woke up the maiden.

14. Oh, go away you three birds from Paradise.
Oh, grant it God, do not drink the wine.

15. Because I need a lot of wine,
Oh, grant it God, I need a lot of wine.

16. I have to marry off my sister,
Oh, grant it God, to marry off my sister.

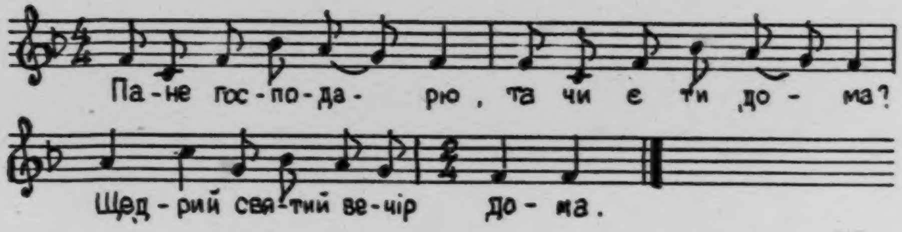
17. I have to marry off my brother,
Oh, grant it God, to marry off my brother.

18. I myself am young and engaged,
Oh, grant it God, I am engaged.

19. I am engaged way up to Halych,
Oh, grant it God, way up to Halych.

20. Way up to Halych with a prince,
Oh, grant it God, with a prince.

3. ПАНЕ, ГОСПОДАРЮ, ЧИ ТИ Є ДОМА?


Па-не гос-по-да- рю, та чи є ти до - ма?
Щед - рий свя-тий ве-чір до- ма.

Концерт у Шишківцях. Співали молоді діти з села Кисилів співають на Щедрий Вечір

1. Пане госпорарю, чи ти є дома?
   Приспів: Щедрий, Святий Вечір дома.

2. Є господар дома, срібло-злото віє,
3. Та й ходім до нього, защедруєм у нього,
4. Та й що він нам дасть, дасть? Дасть по золотому,
5. Пане госпорарю, чи є жінка дома?
6. Ой є жінка дома, колачники місить,
7. Та й ходім до неї, защедруєм у неї,
8. Та й що вона нам дасть, дасть? Дасть по колачеві,
9. Та й по колачеві, ще й по пшеничному,
10. Пане госпорарю, чи є дівка дома?
11. Ой є дівка дома, хусточки мережить,
12. Та й ходім до неї, защедруєм у неї,
13. Та й що вона нам дасть, дасть? Дасть по фустинці,
14. Та й по фустинці, ще й по шовковій,
15. Пане госпорарю, чи є парубок дома?
16. Ой є дома, коники чеше,
17. Та й ходім до нього, та й защедруєм у нього,
18. Та й що він нам дасть, дасть? Дасть по коникові,
19. Дасть по коникові, ще й по вороному.

Translation

3. MASTER OF THE HOUSE, ARE YOU AT HOME?

Sung by a young group of children from the village of Kysyliv
Sung on the Feast of Epiphany

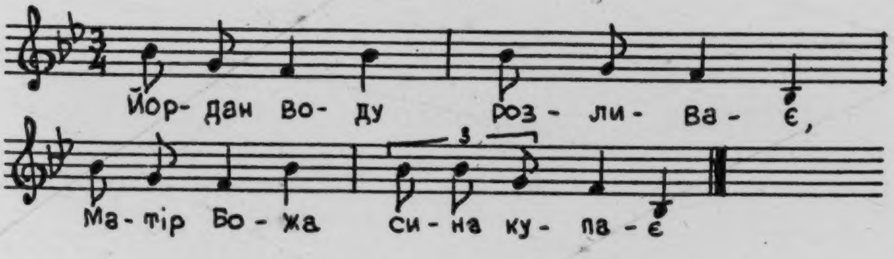
1. Master of the house, are you at home?
   Refrain: O bountiful, Holy evening, at home.

2. The master of the house is at home and is fanning silver and gold.
3. Let us go to him and sing carols.

4. And what will he give us? He will give us a gold coin each.
5. " Master of the house, is your wife at home?"
6. "My wife is at home and kneading bread."
7. Let us go to her and sing carols.
8. And what will she give us? She will give us a loaf of bread each.
9. A loaf of bread, each made out of wheat.
10. " Master of the house, is your lass at home?"
11. Oh, my lass is at home and embroidering kerchiefs.
12. Let us go and sing carols for her.
13. And what will she give us? She will give us each a kerchief.
14. For each of us a kerchief and a silken one at that!
15. " Master of the house, is your lad at home?"
16. Oh, my lad is at home and is combing the horses.
17. Let us go him and sing carols.
18. And what will he give us? He will give each of us a horse.
19. He will give each of us a horse and a black one at that!

4. ЙОРДАН ВОДУ РОЗЛИВАЄ

(A)


Йор- дан во- ду роз - ли - ва - є,
Ма-тір Бо-жа си-на ку- па -є

Концерт у Шишківцях. Співали молоді діти з села Кисилів
співають напередоні Йордана - Щедрий Вечір

1. Йордан воду розливає, Матір Божа Сина купає.
Приспів: Щедрий Вечір, на Святий Вечір.

2. Як купала та й сповила, до престолу приступила,
3. До престолу приступила, на престолик положила,
4. „Ангельчики - ой чинчики, охрестіть же мого Сина."
5. Як зійшлися всі святії і взяли книги золотії.
6. Дали попові та й читати, яке б Єму ім'я дати.
7. Дали Єму- Святий Павло,
Матір Божа не злюбила, від престолу відступила.
8. Від престолу відступила, та й вся земля ся засмутила.
9. „Ангельчики - ой чинчики, охрестіть же мого Сина."
10. Як зійшлися всі святії і взяли книги золотії.
11. Дали попові та й читати яке б Єму ім'я дати.
12. Дали Єму- Святий Петро,
Матір Божа не злюбила, від престолу відступила.

13. Від престолу відступила, та й вся земля ся засмутила.
14. „Ангельчики - ой чинчики, охрестіть же мого Сина."
15. Як зійшлися всі святії і взяли книги золотії.
16. Дали попові та й читати яке б Єму ім'я дати.
17. Дали Єму- Ісус Христос,
Матір Божа полюбила, до престолу приступила.
18. До престолу приступила, вся земля ся звеселила.
19. Радуйтеся, християни, Ісус Христос межи нами.
20. Радуймося, веселімся, рожденному поклонімся.

Translation

4. THE JORDAN RIVER OVERFLOWS ITS BANKS
(A)

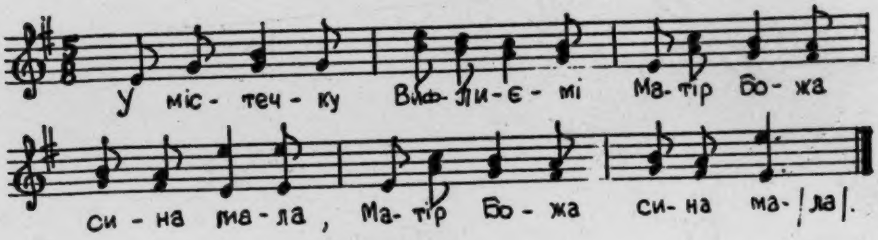
Concert in Shyshivtsi. Sung by a young group from Kysyliv.
Is sung the night before the Feast of Epiphany

1. The Jordan river overflows its banks,
The Mother of God is bathing her Son.
Refrain: O bountiful evening, on the Holy evening!

2. When she bathed Him, she wrapped Him in swaddling clothes and she stepped up to the altar.
3. She stepped up to the altar and laid Him on the altar.
4. Oh, little angels, oh, you little monks, baptize my Son,
5. When all the saints gathered and took the Golden Books,
6. They gave to the priest to read what name to give Him.
7. They gave Him - Saint Paul, The Mother of God did not like it.
She stepped back from the altar.
8. She stepped back from the altar, and the whole world was saddened.
9. Oh, little angels, oh, you little monks, baptize my Son.
10. When all the saints gathered and took the Golden Books.
11. They gave to the priest to read what name to give Him.
12. They gave Him - Saint Peter, The Mother of God did not like it.
She stepped back from the altar.
13. She stepped back from the altar, and the whole world was saddened.
14. Oh, little angels,
oh, you little monks, baptize my Son.
15. When all the saints gathered and took the Golden Books,
16. They gave to the priest to read what name to give Him.
17. They gave Him - Jesus Christ, The Mother of God liked it.
She stepped up to the altar.
18. She stepped up to the altar, and the whole world was gladdened.
19. Rejoice, Christians, Jesus Christ is among us.
20. Rejoice and be happy, let us worship the Newborn Child!

4. ОЙ В МІСТЕЧКУ, В ВИФЛЕЄМІ

(Б)


У міс - теч - ку Виф-ли-є - мі Ма-тір Бо- жа
си - на ма-ла, Ма-тір Бо - жа си-на ма-ла.

Концерт у Шишківцях.
Співали старші жінки й чоловіки з села Ставчани
співають на Йордан

1. Ой в містечку, в Вифлеємі,
Матір Божа Сина мала, – 2 р.

2. Матір Божа Сина мала,
В пелени Його вповивала, – 2 р.

3. У пелени Його вповила,
Та й на престол положила, – 2 р.

4. Зійшли з неба три святії,
Взяли книги золотії, – 2 р.

5. Як почали та й читати,
Яке б Єму ім'я дати, – 2 р.

6. Дали Єму – Святий Петро,
Матір Божа не злюбила, – 2 р.

7. Матір Божа не злюбила, від престолу відступила,
Та й всю землю засмутила. – 2 р.

8. Дали Єму– Святий Павло,
Матір Божа не злюбила, – 2 р.

9. Матір Божа не злюбила, від престолу відступила,
Та й всю землю засмутил. – 2 р.

10. Дали Єму– Святий Ісус. Матір Божа це злюбила,
Матір Божа це злюбил. – 2 р.

11. Матір Божа це злюбила, до престолу приступила,
Та й всю землю звеселила – 2 р.

Translation

4. O, IN THE CITY BETHLEHEM
(B)

Sung by a group of men and women from Stavchany
Sung at Iordan
Giving the newborn baby a name

1. O, in the city of Bethlehem,
The Mother of God had the Son. - 2 x

2. The Mother of God had a Son.,
She wrapped Him up in swaddling clothes. - 2 x

3. She wrapped Him up in swaddling clothes.
And laid Him on the altar. - 2 x

4. Three saints came down from heaven,
They took the Golden Books. - 2 x

5. They began to read them
What name to give Him. - 2 x

6. They gave Him - Saint Peter,
The Mother of God did not like it. - 2 x

7. The Mother of God did not like it;
She stepped back from the altar.
And saddened the whole earth.

8. They gave Him - Saint Paul,
The Mother of God did not like it. - 2 x

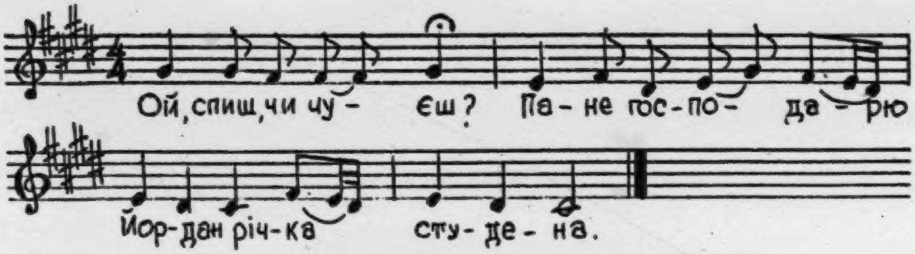
9. The Mother of God did not like it;
She stepped back from the altar.
And saddened the whole earth.

10. They gave Him - Saint Jesus,
The Mother of God liked it. - 2 x

11. The Mother of God liked it.
She stepped up to the altar.
And the whole earth was rejoiced. - 2 x

5. ЧИ ЧУЄШ, ПАНЕ ГОСПОДАРЮ?

(A)


Ой, спищ, чи чу - єш? Па - не гос - по - да - рю
Йор - дан річ - ка сту - де - на.

Концерт у Шишківцях. Співали старші люди з міста Кіцманя.
співають на Йордан

1. Чи чуєш, пане господарю?
Приспів: Йордан річка студена.

2. На твоїм подір'ю, славна росиця,
3. В твоїй росиці славна кирниця,
4. А в тій кирниці Пречиста Діва,
5. Пречиста Діва Христа купала,
6. Жидова віра Христа шукала,
7. „Пречиста Діва, де Христа діла?"
8. „Занесла Його в шовкові трави,"
9. Жидова віра трави косила,
10. Трави скосила, Христа не найшла,
11. „Пречиста Діва, де Христа діла?"
12. „Занеслам Його в сине море,"
13. Жидова віра море черпала,
14. Води черпала, Христа шукала,
15. Море зіграло, жидів забрало,
16. Вінчуємо вас з щєстям здоров'ям,

Translation

5. DO YOU HEAR, MASTER OF THE HOUSE?

(A)

Was sung by an older group of people from Kitsman.
Sung on the Feast of Epiphany

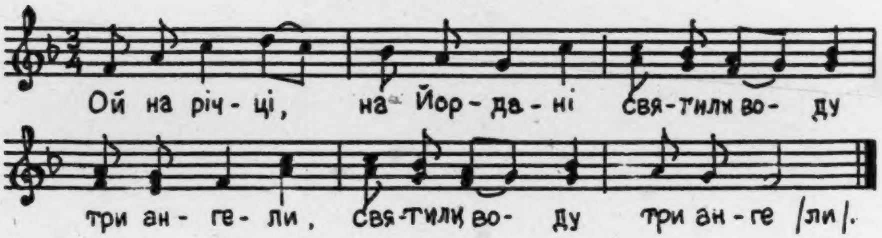
1. Do you hear, Master of the house?
Refrain: The Jordan River is cold.

2. There is glorious dew in your yard.
3. And from that dew there formed a glorious spring.
4. The Immaculate Virgin is in that spring,
5. The Immaculate Virgin was bathing Christ.
6. The Jewish faith was searching for Christ.

7. "Immaculate Virgin, where did you hide Christ?"
8. "I carried Him to the silken grasses.
9. The Jewish faith cut down the grasses.
10. They cut down the grasses but did not find Christ.
11. "Immaculate Virgin, where did you hide Christ?"
12. "I carried Him into the blue sea,"
13. The Jews drained the sea,
14. They drained the sea searching for Christ,
15. The sea became turbulent and took the Jews away.
16. We wish you happiness with good health!

5. ОЙ НА РІЧЦІ, НА ЙОРДАНІ

(Б)


Ой на річ - ці, на Йор - да - ні свя - тили во - ду
три ан - ге - ли, свя - тили во - ду три ан - ге /ли/.

Співали маленькі діти з села Кисилів
співають на Йордан

1. Ой на річці, на Йордані,
Святили воду три ангели. – 2 р.

2. Йордан воду розливає,
Матір Божа Сина купає. – 2 р.

3. Як купала та й сповила,
Та й в зірниці колисала. – 2 р.

4. „Ой ти, Діво, ти Маріє,
Де ти Христа та й поділа?” – 2 р.

5. „Я в зірниці колисала,
Я в пшениці заховала.” – 2 р.

6. Пішла жидова пшеницю жати,
Христа Бога на муки брати. – 2 р.

7. Всі вони пшениці зжали,
Христа Бога не спіймали. – 2 р.

8. Як зійшлася вся жидова,
Вся жидова - кагалова. - 2 р.

9. „Ой ти, Діво, ти Маріє,
Де ти Христа та й поділа?" - 2 р.

10. „ А я Єго не дівала,
Я в зірниці колисала. - 2 р.

11. Я в зірниці колисала,
Я в темні ліси заховал." - 2 р.

12. Пішла жидова ліси рубати,
Христа Бога на муки брати. - 2 р.

13. Усі ліси вирубала,
Христа Бога не впіймала. - 2 р.

14. Як зійшлася вся жидова,
Вся жидова - кагалова. - 2 р.

15. „Ой ти, Діво, ти Маріє,
Де ти Христа та й поділа?" - 2 р.

16. „А я Єго не дівала,
Я в зірниці колисала. - 2 р.

17. Я в зірниці колисала,
Я в місяці заховал." - 2 р.

18. Стала жидова проклинати,
Мусів місяць Христа дати. - 2 р.

19. Зняли Христа та й на руки,
Взяли Єго на тяжкі муки. - 2 р.

Translation

5. OH, AT THE JORDAN RIVER

(B)

Sung by a group of youngsters from the selo of Kysyliv
Sung on the Feast of Epiphany

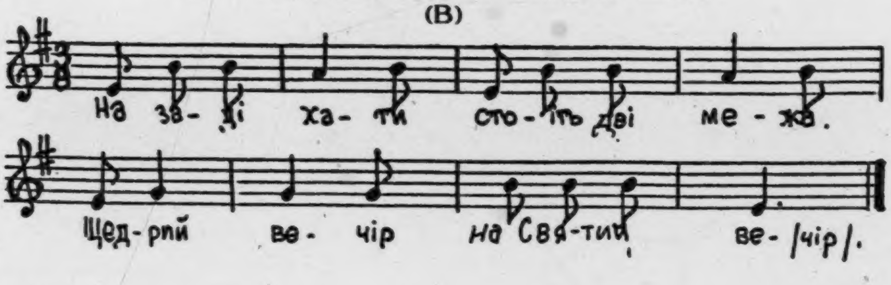
1. Oh, at the Jordan River,
Three angels were blessing water. - 2 x

2. The Jordan River overflows its banks.
There the Mother [of God] bathes her son. - 2 x

3. When she bathed Him, she wrapped Him
in swaddling clothes,
And lulled Him to sleep in the tiny stars. - 2 x
4. " O, you Virgin, you Mary,
And where did you hide Christ?" - 2 x
5. I lulled Him to sleep in the little star.
I have hidden Him in the wheat fields. - 2 x
6. The Jews went to reap the wheat,
To take Christ - God for torture. - 2 x
7. They reaped all the wheat,
They did not capture Christ - God. - 2 x
8. All the Jews gathered together,
All the Jewish community. - 2 x
9. " O, you Virgin, you Mary,
And where did you hide Christ?" - 2 x
10. " I did not hide Him,
I lulled Him to sleep in the little star. - 2 x
11. I lulled Him to sleep in the little star.
And I have hidden Him in the dark forests. - 2 x
12. The Jews went to fell the forests,
And to take Christ - God for torture. - 2 x
13. They felled all the forests,
They did not catch Christ - God. - 2 x
14. All the Jews gathered together,
All the Jewish community. - 2 x
15. "O, you, Virgin, oh, you, Mary,
Where did you hide Christ?" - 2 x
16. " I did not hide Him,
I lulled Him to sleep in the little star. - 2 x
17. I lulled Him to sleep in the little star.
And I have hidden Him in the moon. - 2 x
18. The Jews began to curse,
The moon had to give them Christ. - 2 x
19. They took Him into their arms,
And tortured Him with great pain. - 2 x

5. НА ЗАДІ ХАТИ СТОЯТЬ ДВІ МЕЖІ

(B)


На за-ді ха-ти сто-їть дві ме-жі.
Щед-рий ве-чір на Свя-тий ве-/чір/.

Концерт у Шишківцях. Співали група з села Борівці
Співають на Йордан

1. На заді хати стоять дві межі,
Приспів: Щедрий вечір, на Святий Вечір.

2. Там за межами Пречиста Діва,
3. „ Пречиста Діва дес Христа діла?”
4. „Занесла Його в темні ліси,”
5. Пішла жидова ліси рубати, Христа шукати,
6. Ліси зрубала, Христа не найшла,
7. „ Пречиста Діва, дес Христа діла?”
8. „ Занесла Його в високії трави,”
9. Пішла жидова трави косити, Христа шукати,
10. Траву скосила, Христа не найшла,
11. „Пречиста Діва, дес Христа діла?”
12. „ Занесла Його в високі скали,”
13. Пішла жидова скали лупати, Христа шукати,
14. Скали лупала, Христа не найшла,
15. „ Пречиста Діва, дес Христа діла?”
16. „ Занесла Його на синє море,”
17. Пішла жидова море пускати, Христа шукати,
18. Море зіграло, жидів забрало.

Translation

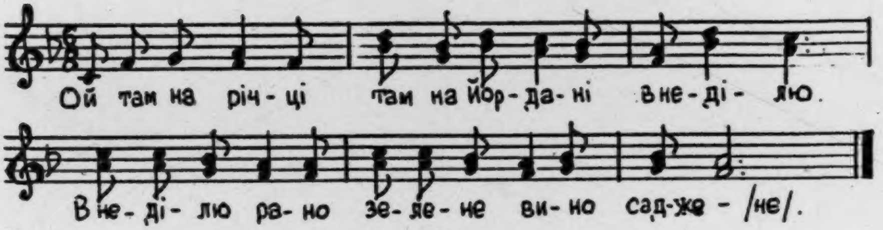
5. THERE ARE TWO LANDMARKS BEHIND THE HOUSE
(C)
Sung by a group from Borivtsi
Sung on the Feast of Epiphany

1. There are two landmarks behind the house,
Refrain: O bountiful evening, Holy evening!

2. The Immaculate Virgin is behind the landmarks.
3. "Immaculate Virgin, where did you hide Christ?"
4. "I have hidden Him in the dark forest."
5. The Jews felled the forests to find Christ.
6. They felled the forests but did not find Christ.
7. "Immaculate Virgin, where did you hide Christ?"
8. "I have hidden Him in the tall grass.
9. The Jews went to cut the grass and search for Christ.
10. They cut the grass but did not find Christ.
11. "Immaculate Virgin, where did you hide Christ?"
12. "I have hidden Him in the high cliffs."

13. The Jews went to chip away at the cliffs and search for Christ.
14. They chipped away at the cliffs but did not find Christ.
15. "Immaculate Virgin, where did you hide Christ?"
16. "I have carried Him in the blue sea,"
17. The Jews drained the sea to search for Christ.
18. The sea became turbulent and took the Jews away.

6. ОЙ ТАМ НА РІЧЦІ, ТАМ НА ЙОРДАНІ


Ой там на річ - ці там на Йор - да - ні в не - ді - лю.
В не - ді - лю ра - но зе - ле - не ви - но сад - же - /не/.

Концерт у Шишківцях. Співали старші
жінки й чоловіки з села Ставчани
співають на Йордан

1. Ой там на річці, там на Йордані, в неділю,
    Приспів: В неділю рано, зелене вино саджене.

2. Там три святії воду святили, в неділю,
3. Воду святили, хрест згубили, в неділю,
4. Прийшла та панна на мнє Руслана, в неділю,
5. „ Ґрешная панно, віддай хрест золотий," в неділю,
6. Будем за тебе три Служби мати, в неділю,
7. Першую Службу та й на Йордані в неділю,
8. Другую Службу та й на Івана в неділю,
9. Третю Службу та й на Великдень, в неділю,

Translation

6. O, AT THE RIVER, ON THE JORDAN RIVER

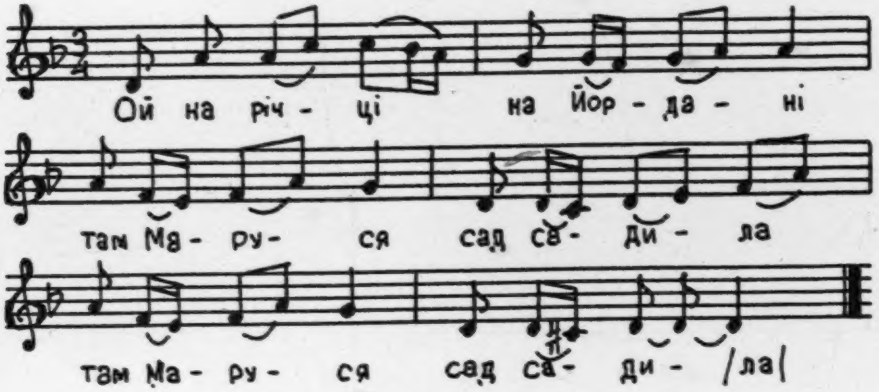
Sung by a group of men and women from Stavchany
Sung on the Feast of Epiphany

1. O, at the river, on the Jordan River on Sunday,
    Refrain: Early on Sunday morning, green wine was planted.

2. There were three saints blessing water, on Sunday,
3. As they were blessing the water, they lost a cross, on Sunday,
4. A gracious maiden by the name of Ruslana arrived, on Sunday,
5. "Gracious lady, return to us the golden cross, on Sunday,"

6. We will serve three Liturgies for you, on Sunday,
7. The first Liturgy will be on the Epiphany, on Sunday,
8. The second Liturgy will be on the feast of St. John,[150] on Sunday,
9. The third Liturgy will be on the Easter, on Sunday,

7. ОЙ НА РІЧЦІ, НА ЙОРДАНІ, ТАМ МАРУСЯ САД САДИЛА



Ой на річ - ці на Йор - да - ні
там Ма - ру - ся сад са - ди - ла
там Ма - ру - ся сад са - ди - /ла/

Концерт у Шишківцях. Співали старші люди з м. Кіцманя співають на Йордан

1. Ой на річці, на Йордані,
Там Маруся сад садила. - 2 р.

2. Сад садила, поливала,
Та й до ненька промовляла. - 2 р.

3. „Вийди неньку, вийди з хати,
Не дай мені тут стояти." - 2 р.

4. Ненько вийшов повідати,
„В мене коні не ковані,
В мене вози поламані."

5. Ой на річці, на Йордані,
Там Маруся сад садила. - 2 р.

6. Сад садила, поливала,
Та й до мамки промовляла. - 2 р.

7. „Вийди мамко, вийди з хати,
Не дай мені тут стояти." – 2 р.
8. Мамка вийшла повідати,

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[150] January 20th, old style, according to the Julian calendar.

„В мене коні не ковані,
В мене вози поламані."

9. Ой на річці, на Йордані,
Там Маруся сад садила. - 2 р.
10. Сад садила, поливала,
До милого промовляла. - 2 р.

11. „Вийди милий, вийди з хати,
Не дай мені тут стояти." - 2 р.

12. Милий вийшов повідати,
„В мене коні підковані,
В мене брички мальовані. - 2 р.
За тобою припроводжати." - 2 р.

13. Вінчуємо вас з щястям, здоров'ям,
Щястям, здоров'ям, ще й з віком довгим. - 2 р.

14. За цю колядочку - горілки бочку,
А як не бочку, то хоть коновочку. - 2 р.

15. Ви не жартуйте, нас почастуйте,
Та й вашу Марусю нам подаруйте. - 2 р.

16. Ой дай нам, Боже, Христове жито,
Христове жито, нам хліб наситний. - 2 р.

17. Ой дай нам, Боже, Христові гречки,
Христові гречки на пиріжечки. - 2 р.

Translation

7. O, AT THE JORDAN RIVER, THERE MARUSIA WAS PLANTING AN ORCHARD

Sung by an older group of people from Kitsman'
Sung on the Feast of Epiphany

1. O, at the Jordan River,
There Marusia was planting an orchard. - 2 x

2. She planted an orchard and watered it.
And spoke to her father. - 2 x

3. Come out father, come out from the house,
Do not let me stand here. - 2 x

4. The father came out and said,
"My horses are not shod, my wagons are broken."

5. O, at the Jordan River,
There Marusia was planting an orchard. - 2 x

6. She planted an orchard and watered it.
And spoke to her mother. - 2 x

7. Come out mother, come out from the house,
Do not let me stand here. - 2 x

8. The mother came out and said,
"My horses are not shod, my wagons are broken."

9. O, at the Jordan River,
There Marusia was planting an orchard. - 2 x

10. She planted an orchard and watered it.
And spoke to her sweetheart. - 2 x

11. Come out sweetheart, come out from the house,
Do not let me stand here. - 2 x

12. The sweetheart came out and said,
"My horses are shod, my carriages are painted. - 2 x
I am ready to come for. - 2 x

13. We greet you with wishes for happiness and health,
Happiness and health and a long life! - 2 x

14. And for this carol give us a barrel of whiskey,
If not a barrel, then at least a bucket. - 2 x

15. Do not joke at us; treat us instead,
And present us with Marusia. - 2 x

16. Oh, grant us, God, Christ's rye,
Christ's rye, for nutritious bread - 2 x

17. Oh, grant us, God, Christ's buckwheat,
Christ's buckwheat for dumplings. - 2 x

For review: The contents of apocryphal carols have some biblical elements in them usually told in story form (legends) whereas the church created *Bohohlasnyk* carols which meant that these creative works should be true to the bible and that is why they are considered as religious carols.

1 -13 Classification of Carols. Group One.
D. Mohyliuk and D. Tsibuliak, village of Toporivtsi.

Carol number	Name of carol	Religious, Semi-religious or secular	According to Kolessa's 5 groups and Basaraba's 2 groups
1.	New joy has arrived	Religious	Group 6 *Bohohlasnyk* Biblical basis
2.	In the town of Bethlehem	Semi-religious	Group 5 Apocryphal Biblical basis
3.	So that the silken grass would not grow well	Secular	Malanka song
4.	Our Malanka was pasturing the drake (B)	Secular	Malanka song
4.	Our Malanka traveled all over the world (C)	Secular	Malanka song
5.	O, you little bachelor's button	Secular	Malanka song
6.	O, there at the Jordan River	Semi-religious	Group 5 Apocryphal Biblical basis

1-14 Classification of Carols. Group two.
Ol'ha Marusiak, village of Lashkivka, Kitsman' region.

Carol number	Name of carol	Religious, Semi-religious or secular	According to Kolessa's 5 groups and Basaraba's 2 groups
1.	God Eternal	Religious	Group 6 *Bohohlasnyk* Biblical Basis
2.	Heaven and Earth	Religious	Group 6 *Bohohlasnyk* Biblical basis
3.	New joy has arrived	Religious	Group 6 *Bohohlasnyk* Biblical basis
4.	In Bethlehem	Religious	Group 6 *Bohohlasnyk* Biblical basis
5.	Good Evening to you	Semi - Religious	Group 5 Apocryphal Biblical basis
6.	The mountains and the valleys became worried	Secular	Group 4 Love song
7.	O, you little bachelor's button	Secular	Malanka song
8.	O, master of the house	Secular	Group 1 Agricultural
9.	O, at the Jordan River	Semi - Religious	Group 5 Apocryphal Biblical basis

1-15 Classification of Carols. Group three.
Zina Lakusta and her family, village of Verkhni Stanivtsi, Kitsman' region.

Carol number	Name of carol	Religious, Semi-religious or secular	According to Kolessa's 5 groupings and Basaraba's 2 groups
1.	On Christmas Holidays	Religious	Group 6 *Bohohlasnyk* Biblical Basis
2.	On the birth of Christ	Religious	Group 6 *Bohohlasnyk* Biblical Basis
3.	God Eternal	Religious	Group 6 *Bohohlasnyk* Biblical basis
4.	It was a sad Holy Evening	Secular	Non-applicable
5.	There over the spring (A)	Semi-religious	Group 5 Apocryphal Biblical basis
5.	There over the spring (B)	Semi-religious	Group 5 Apocryphal Biblical basis
6.	Yesterday in the evening (A)	Religious	Group 6 *Bohohlasnyk* Biblical basis
6.	Yesterday in the evening (B)	Religious	Group 6 *Bohohlasnyk* Biblical basis
7.	The nights are short during Petrivka	Secular	Malanka Song

1 - 16 Classification of Carols. Group Four
Vasylyna Ivanchak and her group of women - Verkhni Stanivtsi, Kitsman' region.

Carol number	Name of carol	Religious, Semi-religious or secular	According to Kolessa's 5 groups and Basaraba's 2 groups
1.	New joy has arrived (A)	Religious	Group 6 *Bohohlasnyk* Biblical basis
1.	New joy has arrived (B)	Religious	Group 6 *Bohohlasnyk* Biblical basis
2.	In Bethlehem	Religious	Group 6 *Bohohlasnyk* Biblical basis
3.	God Eternal	Religious	Group 6 *Bohohlasnyk* Biblical basis
4.	The Eternal One	Religious	Group 6 *Bohohlasnyk* Biblical basis
5.	The Lord is walking in Paradise	Semi-religious	Group 5 Apocryphal Biblical basis
6.	Oh, in the forest, the rock is crushed	Semi-religious	Group 5 Apocryphal Biblical basis
7.	The Jordan River overflows its banks (A)	Semi-religious	Group 5 Apocryphal Biblical basis
7.	Oh, in the city of Jerusalem (B)	Semi-religious	Group 5 Apocryphal Biblical basis
8.	O, are you sleeping, do you hear?	Semi-religious	Group 5 Apocryphal Biblical basis

1 - 17 Classification Carols. Group Five
Mahdalyna Hulei and her group, village of Shyshkivtsi, Kitsman' region.

Carol number	Name of carol	Religious, Semi-religious or secular	According to Kolessa's 5 groups and Basaraba's 2 groups
1.	Today let us all rejoice together	Religious	Group 6 *Bohohlasnyk* Biblical basis
2.	All over the world	Religious	Group 6 *Bohohlasnyk* Biblical basis
3.	New joy has come to the world	Religious	Group 6 *Bohohlasnyk* Biblical basis
4.	On the birth of Christ	Religious	Group 6 *Bohohlasnyk* Biblical basis
5.	On Christ's birthday	Religious	Group 6 *Bohohlasnyk* Biblical basis
6.	There is an orchard behind this master's house	Semi-religious	Group 5 Apocryphal Biblical basis
7.	He is lying in the manger	Religious	Group 6 *Bohohlasnyk* Biblical basis
8.	O, yesterday in the evening (A)	Secular	Malanka song
9.	Our Malanka (B)	Secular	Malanka song
10.	Oh, Ivan, dear Ivan	Secular	Malanka song
11.	O, you little bachelor's button	Secular	Malanka song
12.	Under the grove	Secular	Group 3 Fantasy

1 - 18 Classification of Carols. Group Six.
Iordan Concert, village of Shyshkivtsi, Kitsman' region, January 20th, 1994

Carol Number	Name of Carol	Religious, Semi-religious or secular	According to Kolessa's 5 groups and Basaraba's 2 groups
1.	A dark, quiet night	Semi-religious	Group 5 Apocryphal Biblical basis
2.	The mountains and the valleys became worried	Secular	Group 4 Love song
3.	Master of the house, are you at home?	Secular	Group 1 Agricultural
4.	The Jordan River overflows its banks (A)	Semi-religious	Group 5 Apocryphal Biblical basis
4.	O, in the city of Bethlehem (B)	Semi-religious	Group 5 Apocryphal Biblical basis
5.	Do you hear, master of the house? (A)	Semi-religious	Group 5 Apocryphal Biblical basis
5.	O, at the Jordan River three angles are blessing water (B)	Semi-religious	Group 5 Apocryphal Biblical basis
5.	There are two landmarks behind the house (C)	Semi-religious	Group 5 Apocryphal Biblical basis
6.	O, there on the river, on the Jordan River	Semi-religious	Group 5 Apocryphal Biblical basis
7.	O, at the Jordan River Marusia was planting an orchard	Secular	Group 4 Love song

1- 19 Comparisons of 57 carols in the six groups classifying them as religious, semi-religious or secular.

Number of religious carols	% of religious carols	Number of semi-religious carols	% of semi-religious carols	Number of secular carols	% of secular carols
21	37	19	33	17	30